Record of Christian Work

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Be ye doers of the word, and not hearers only, deceiving your own selves!—*James 1. 22.*

RELIGIOUS THOUGHT AND ACTIVITY.

For the third time in its history the **British and Foreign Bible Society** issued over ten million volumes of Scripture in a year (1924). The previous years were 1915-6, war years.

For the third year in succession they report increased sales of English Bibles, especially in England and Wales.

The annual report sounds a note of gratitude and hopefulness throughout. Nine hundred colporters are on the staff throughout the world. The universal demand for the Word of God proves the value of such societies.

The foundation of a new order of religious of **Roman Catholic journalists** has been announced, whose members must take the vows of poverty and obedience. The object of this order will be to spread Roman Catholic ideas and beliefs by means of the daily press and the large reviews. Its founder is a high personage in the Vatican, and the order will be placed on the same level as other religious orders.

In a recent campaign in Detroit to raise $5,000,000 for a **Y building and expansion program,**—the largest amount ever raised for Y purposes in one campaign in time of peace,—Mr. and Mrs. Henry Ford gave $750,000, and Mr. and Mrs. Edsel Ford a like amount. Mrs. W. W. Hannan and the Fisher Brothers started the campaign with subscriptions for $500,000 each. Sebastian Kresge's gift was also $500,000, and Dodge Brothers, Charles Van Dusen, General Motors Corporation, and Mrs. Matilda Dodge gave $100,000 each.

Certain continental papers quoted in "Le Christianisme au XXe Siècle" state, as well known, that the pope is planning an ecumenical council in 1926 to promulgate the dogma of **the bodily ascension of the Virgin Mary.** This is regarded as the next step in Mariolatry.

More surprising is word that a brochure with double Imprimatur and a personal recommendation by the pope is being distributed to Holy Year pilgrims, which declares that Joseph, like Mary, was bodily resurrected and ascended to heaven. Among a dozen arguments supporting this thesis are these:

Is it not just and good that the holy family should be reunited in heaven in order that its members should continue their personal relations?

There exists no relic of either Joseph or Mary,—a strong index;

Would not Jesus in the day of his triumph want his foster father with him?

The American Tract Society recently celebrated its centennial in New York. The reports of the executive officers were encouraging, showing that the society is in better condition today than it has been for many years.

The society has published literature in 178 languages and dialects, and its publications have gone throughout the world, wherever the written word has gone. It has not only furnished literature for foreign lands, but has loaned stereotyped plates and has appropriated nearly a million dollars for tract societies in other lands. It has given away two and three-quarter millions of dollars' worth of Christian literature. Over five and one-half billion pages of tracts have been distributed gratuitously, but with discrimination. It has sent out tens of thousands of colporters. The society furnished a colporter for immigrants, first at Castle Garden and now at Ellis Island, for nearly half a century. It has furnished

Bibles for the graduating classes at West Point for fifty years.

It has and is still doing a genuine amount of work for the Spanish-speaking people of Latin America. It has a large and growing Italian department, is doing a great work in Russian and other foreign languages, while maintaining extensive operations in English.

It has practically removed a long-standing debt, has greatly increased its trust funds, is writing many new annuity bonds, and is doing all its work on the most approved business basis. New friends are rallying to its support, new opportunities for service are opening before it. The American Tract Society has had a glorious past, but fully intends to make the second century even more glorious than the first.—Rev. Edwin Noah Hardy, Ph. D., recording secretary.

At the annual meeting of the **Christian and Missionary Alliance** the president, Rev. Frederic H. Senft, reported that there has been a steady increase in the total yearly receipts of the society during the past ten years, so that they have increased from $181,000 in 1915 to nearly $600,000 in 1924, this being $15,903.57 more than the previous year in regular missionary offerings, and a larger amount was sent to the field than any previous year, "for all of which we humbly thank God. But a much larger increase is needed in order that we may fully meet the regular budget and the pressing calls for pioneer movements into long neglected regions where Christ has not been named. However, we heartily praise God that the past few years several new fields have been entered, about forty new stations have been opened since January 1922, an average of fifty new missionaries have been sent to the field annually during the past six years, and several hundred native workers have been added to our staff, which now reaches 484 foreign missionaries in active service and 11 detained at home and retired, a total of 495, and a noble regiment of 1171 native workers, over 900 being men. There is a total of 15,021 baptized church members, besides many thousands of adherents, and 4318 inquirers under definite instruction. There were 2155 baptisms during 1924. We have 164 organized churches, 264 Sunday schools with 12,709 scholars, 18 Bible Training Schools with 415 students. The offerings from the native Christians reached the magnificent sum of $20,436.36 for the year.

"In many of our fields the old boundaries have been overrun and 'the regions beyond' have been penetrated. New fields have been opened, and others are in process of being occupied."

American Jews announce three great enterprises for Palestine, all of them to be put through with American money.

One is the forward plan of the Hebrew University. Rev. Judah L. Magnes, head of the university, has arrived from Palestine, announcing a purpose to secure, if possible, $5,000,000 to go on with the work of building. He gives a glowing account of the possibilities, and a pitiful picture of the needs.

The United Synagogue of America, composed of orthodox American Jews, proposes the erection in Jerusalem of a world synagogue, to be allied with education, with community houses which are to be features of the Holy Land of the future, and to be to the Judaism of the world what St. Peter's at Rome or Canterbury Cathedral is to the Christian cause. Jerusalem has two great synagogues, both of commanding local influence, and one of them very old. It is stated, however, that both meet local needs only, and those in authority in them are unwilling to see their places of worship employed in world enterprises. Judaism looks to something larger than the making over of a local synagogue.

It is stated that to provide homes for new settlers in Palestine $5,000,000 a year is needed, and it is proposed to get this sum in America, although the families in need of homes are from Europe. The large sum is not to be asked in gifts, but in investment bonds. Foremost Jews in New York, Chicago and Pittsburgh say a plan can be put through, providing this sum per year for the next five years at least.

"Inasmuch"

In the issue of the "City Missionary" containing the annual report for 1924, the work of the Philadelphia City Mission is graphically presented in "Inasmuch" terms. Putting social service in Philadelphia in terms of the Inasmuch way, the church and

city, acting through the City Mission, will stand this test for the past year:

"When I was hungry you gave me
2783 grocery orders, and
940 Thanksgiving and Christmas dinners;
"When I was thirsty you gave me
62,980 milk orders, and
7293 ice orders;
"When I was homeless, in institutions, in hospitals and in need, you paid me
6561 relief visits,
60,264 pastoral visits, and gave me
1254 board and lodging orders;
"You held for me
2955 religious services;
"And brought me
17,679 Bibles, prayer books, periodicals, etc.;
"And got me jobs
968 times;
"When I was ill-clad, you clothed me with
494 pairs of shoes, and
9152 garments;
"And warmed me with
271 coal orders;
"When I was sick and feeble, you brought me medical aid and sick diet
256 times;
"You received me into your Home for Convalescents
291 times, and
"Into your Home for Consumptives
230 times;
"You gave me summer outings
641 times;
"When I was in prison
you always came to see me; you brought me the church, you helped and looked after the family, you owned me a human being, and you forgave me."

American Bible Society.

An increased circulation through its foreign agencies of more than 500,000 volumes was announced by the American Bible Society at its 109th annual meeting recently held. The total issues for the year amounted to 6,652,299 volumes, and were in 172 languages, dialects and Scriptures for the blind.

From the Bible House almost 3,000,000 volumes of Scriptures in 116 languages were sent to the ten home agencies, the auxiliary societies and other organizations, for distribution in the United States, and to the six agencies in Latin America and to other foreign lands. Over 3000 workers are scattered throughout the world.

> O God, who searchest the hidden secrets of the heart, satisfy, we beseech thee, our deep unspoken longings, open our eyes to the glory and beauty of humble things, and enable us by thy Spirit to apprehend thy purpose, through Jesus Christ our Lord! Amen.

In addition to the circulation by the home agencies the state and local societies have borne their part in circulating the Scriptures in their respective areas. The Maine and Massachusetts Bible Societies carry on their systematic county by county canvass. The Maryland Bible Society makes a specialty of utilizing college students during vacation. The Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, and the Chicago Bible Society coöperate fully, as do more local societies, and all unite in the heartiest good will and effort to bring true the motto of the society, "A Bible in Every Home."

In the Philippines the great task has been recovery from the Yokohama earthquake, in which every one of the 14,000 printing plates used for printing Filipino Scriptures was lost, to say nothing of printed Bibles and Testaments. Considerable headway was made during the year in the preparation of plates, but it will be the end of 1925 before the work of rehabilitation is completed.

In China the three Bible Societies—the British and Foreign, the National Bible Society of Scotland and the American Bible Society,—have coöperated in the publication of an edition of Scriptures with what is termed a "common title page," that is, the book bears the imprint both of the British and Foreign Bible Society and the American Bible Society.

Again the thrilling word comes from Japan of an unprecedented increase in circulation. The resetting of the Japanese Bible is a big task. It will require two years more for this agency to regain its pre-earthquake strength.

A New Kind of Conference.

The Psychology of the Structure and Functioning of the Group, the Study of the Bible, and How to Teach Christianity are the subjects considered in a series of six ten-day conferences conducted during July and August under the leadership of Dr. Walter S. Athearn, dean of the School of Religious Education of Boston University, Dr. Wilbert W. White, president of the Biblical Seminary in New York, and Dr. Albert Clarke Wyckoff, professor of Religious Psychology in the latter institution.

The idea of bringing together in this new type of conference small companies of specialists in religious education and allied departments is the outcome of a plan Dr. White has had in mind for a number of years. His purpose in bringing Christian leaders together in what he terms inter-Christian conference is to establish a fellowship that has never before been attained in this country, and he hopes that after a period of informal discussions of vital subjects in the spirit of fellowship and recreation some definite contribution may be made toward clarifying the problems now disturbing the church.

The possibility of such a fellowship was realized only recently when a beautifully picturesque estate on Lake George, N. Y., adjoining the familiar Silver Bay conference grounds, was acquired for the purpose. The conference groups this first year will be limited to not over twenty-five so that the factors of informality and intimate personal contacts may operate to the greatest advantage, but it is hoped the invitation may be extended to a greater number at a later date.

Congregational Mergers Proposed.

A committee on Missionary Organization in the Congregational denomination has unanimously agreed on a report which will be presented at the biennial National Council in Washington, D. C., next October.

It proposes the consolidation of all the women's foreign boards with the American Board so that there shall be unified control of work on the foreign field, and of administration, support and education at home.

It also proposes a similar plan for merging nine societies operating in the home field in one organization to be called the Congregational Home Board.

The state organizations are to be made the official representatives of the national boards within their borders.

Another decision affects the magazines. The "Congregationalist" (18,000 subscribers at present, annual deficit $18,000) is to become the one united denominational organ, with matter in every issue contributed by the American Board and the Home Board, and with alternate weekly missionary supplements which may retain the names of the present monthly magazines, the "Missionary Herald" (21,000 present subscribers, annual deficit $21,000) and the "American Missionary" (29,000 present subscribers, annual deficit $18,000), respectively. It is hoped to get 50,000 subscribers for a united self-supporting magazine with a subscription rate of $3 a year.

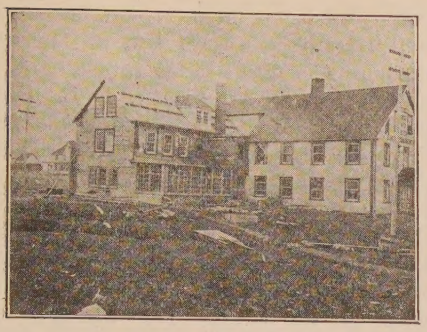
This whole proposal is in line with mergers in other denominations intended to decrease overhead machinery and expense. It seems to be another step further away from true congregationalism or independency in the direction of a presbyterial system, in its actual if not legal effect on local churches.

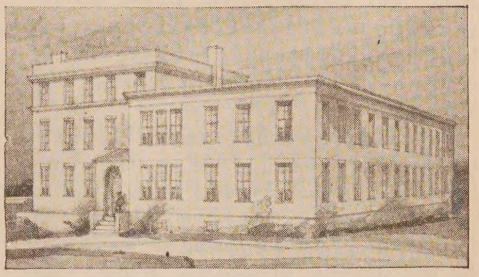
A New Hospital for Dr. Grenfell.

"Your paper in the past has many times helped Dr. Grenfell's work among the fishermen of Labrador and the north Newfoundland coasts, therefore we venture again to ask your help," writes the secretary of the Grenfell Association of America, New York. "When, a few years ago, we were securing funds for a brick, fireproof building to house the little orphaned children whom the doctor occasionally picked up in his journeyings along the coasts, we received many contributions from your readers because of editorials and sympathetic notes printed in the Record of Christian Work.

"Now that it is necessary to replace the old dilapidated hospital building at St. Anthony, Labrador, which for so many years has done such good service, with an up-to-date fireproof structure, may we ask that you will extend the same cordial assistance in presenting this cause to your readers?"

The hospital was the first mission building erected at this station a quarter century





This old wooden hospital (left) at St. Anthony was the first building erected by Dr. Grenfell a quarter of a century ago. They want to replace it with a modern up-to-date, fireproof structure, 80 x 42 feet, with seven wards, operating room, and quarters for the staff.

ago, when Dr. Grenfell began his service to the fishermen. It is an old wooden frame building, racked and weakened these many years by storms and high winds, and has become so trembly on its foundations that they want to replace it by a modern, up-to-date, fireproof brick building. Much money has been spent in the years gone by to strengthen and repair this structure, but it now seems impracticable to go on patching, and the time has come to send out an S O S for help in getting the new building so sorely needed.

The Grenfell Association would like to assure Dr. Grenfell on his return from his year of rest—which he is spending in visiting hospitals and missions in foreign lands, —that "we are thoroughly in earnest to help him erect the fine, substantial hospital which his soul longs for."

Gifts for this project or any part of Dr. Grenfell's work may be sent to the RECORD, or direct to the Grenfell Association, 156 Fifth Avenue, New York City.

OTHER LANDS.

The firm of Naville et Cie. of Geneva decided no longer to handle in its bookstands and kiosks and other outlets and agencies throughout **Switzerland** a number of immoral French papers and magazines.

The Rev. James M. Yard, general secretary of the World Service of the Methodist Episcopal Church in China, has accepted the invitation of the editor of the **"China Press,"** an American daily published in Shanghai, to contribute a sermon each Sunday for his paper. The "China Press" has a large circulation throughout all the Orient. It is read by not only Americans and British in China, but by Chinese who have had their education in foreign schools.

A large part of the population of **France** are profoundly ignorant, and have not the faintest notion what true religion is.

"How do you sell those notebooks?" asked a woman of the colporter.

"This is not a notebook: it is called the New Testament."

"But then, we have no wills (testaments) to make here. At our death our heirs can search their own pockets, or work as we had to do."

"Pardon, madame, this Book speaks of One who is very rich, and who wishes to make us all his heirs if we will agree to his conditions."

"Oh then, it is a farce or a funny story, but as it costs only fourpence, I will take it."

After glancing over the Testament she cried: "Mon Dieu, it is a priest's book! If my husband saw it, there would be trouble, for men want no more religion. I will read it on the quiet, for it is better to believe in God."—Annual Report, National Bible Society of Scotland.

In spite of all interferences and hindrances the Baptist host in **Russia** grows, and grows, and grows,—10, 15, 20 per cent increases by baptism year by year. And after all, Baptists enjoy much more free-

dom than many others. The Salvation Army was excluded from Russia several years ago, the Student Christian Union has been most determinedly suppressed, and recently a lot of Theosophist leaders were arrested.

But the most serious feature of the situation is the prohibition of the teaching of religion to children or youths below 18 years of age in classes, whereas no hindrance is interposed against the spread of materialistic and atheistic propaganda in the "Pioneer" (Boy and Girl Scout) and other similar movements. I know several bright and promising young people, students in the pedagogical department of the University in Rostov, who were arrested and jailed for having conducted a Sunday school. Two of these were expelled from school as a consequence. But in fact it has become exceedingly difficult for almost any student who openly professes Christianity, or avows a definite belief in God, to remain in a higher institution of learning. And it is safe to say that from now on it will be extremely rare that such an individual gains admittance to one of the higher institutions. And more and more pressure is being brought upon public school teachers to induce them to disavow religious beliefs. These matters are regulated, not so much by the government organs and officials proper, which must maintain a semblance, at least, of neutrality, as by Communist bosses within the semi-official organizations sponsored by the Communist party. Even the bosses within the labor unions sometimes secure the discharge of employes who are too active in Christian testimony.

Is there a land or a people that deserves more earnest prayers of us than do our struggling brethren in Russia,—earnest, importunate intercession every day? Let us pray, first of all, that they may be given the wisdom and the strength to go forward, organizing and developing the work on their fields in spite of difficulties; and, second, that through various channels God will work to remove difficulties, that this may be more freely done!—Rev. Hoyt E. Porter in "Home and Foreign Fields."

GREEK ORTHODOX CHURCH.

The existence of the headquarters of a great Christian church in Constantinople, until recently the world seat of Mohammedanism, no doubt seems strange, says a bulletin from the Washington, D. C., headquarters of the National Geographic Society; yet since the days of the Byzantine empire the patriarch of the Greek church, the supreme prelate of the Eastern division of Christianity, has lived within a stone's throw of the caliph of the Mohammedan world, and under the government dominated by the latter. The whirligig of world reconstruction since the Great War first thrust the caliph from Constantinople, and now the Greek patriarch has been sent away from the city, a step which has seriously strained the relations between Turkey and Greece.

The patriarch of the Greek church, known officially as the Holy Orthodox Catholic Apostolic Eastern Church, has had his own court in the Phanar, or Greek quarter of Constantinople, and has maintained a considerable civil jurisdiction over and responsibility for the Greek Christians, being regarded as the civil head of the community. Phanar means lantern or lighthouse, and derived its name from the fact that once a beacon hung there in front of a gate in the old city wall. The headquarters of the Greek church has been located in Phanar more than 300 years. Its simplicity would not create in the mind of the visitor a suggestion of the power it exerts within Mohammedan territory.

The development of the church in the East has been interesting. The followers of the Orthodox Eastern faith have always emphasized the fact that Christianity originated within their domain, and they claim to have maintained it with unchanging traditions. The Roman emperors, from the time of Constantine, were the heads of the church in the eastern half of the empire, but when the Roman empire fell apart, the eastern and western divisions became distinct in government, interests and ideas. Then came the great struggle between Latin and Greek Christianity which ended in the schism of 1054.

In the early days of the Christian church the term "patriarch" was applied to bishops of the important sees as an honorary title, much as archbishop has been used in the West in later times. In the seventh

century, however, it became the fixed designation of church heads at Constantinople, Alexandria, Antioch and Jerusalem.

When the Moslems overran Constantinople, the sultan Mohammed II. encouraged the patriarchs of the Eastern church as a foil against the leaders of the Western church. Byzantium had been the heart of the Greek Orthodox world for many centuries, and it seemed logical to the followers of the faith that the same city, though under an alien name and an alien government, should remain the center of their religious life.

The history of the patriarchate at Constantinople has been a stormy one. Four patriarchs have met violent deaths. One was hanged on the gateway of his palace on Easter morning, 1822, because of the part played by the Greeks of Constantinople in the Greek revolution. The gate was then closed, and has never since been opened.

After they occupied Constantinople, the Turks turned Sancta Sophia into a mosque. The same fate overtook 25 or 30 other Byzantine churches in the city. One only of the old churches has continued to be used for Christian worship. After they moved successively from the Church of the Holy Apostles, the Church of the All-Blessed Virgin and three others, the patriarchs settled in 1601 in the Church of St. George in the Phanar, where they have been ever since, living in relative simplicity, hoping perhaps that some great day might bring them once more to their beloved Sancta Sophia.

Increased Postal Rates.

When salaries in the postal service were raised, certain postal rates were raised in order to provide increased revenue. The extra postage required in mailing this magazine will be met by the publishers without increasing the annual subscription rate. Where the increased rates hit hard, however, is in remailing the RECORD, as many of our people do. Thus formerly the RECORD could be remailed for two cents: now it requires six cents, and the October Double Number 8 cents. Postage to foreign countries remains unchanged.

THE "CAMBRIDGE SEVEN."

A CIRCULAR LETTER BY ONE OF THE PARTY.

Tsehchow, Honan, China.
March 18, 1925.

My dear——,

Forty years ago today we reached Shanghai, Mr. Hudson Taylor and his son coming out on a steam launch to the S. S. "Verona" (Capt. Loggin, do you remember him?) to greet us. Holding my hand, he gave me three Scriptures, which have often been a help since: "As for God, his way is perfect"; "He maketh my way perfect"; "The Lord will perfect that which concerneth me." He then asked if we had made room for a great blessing.

Then we went to the C. I. M. premises in Szechwan Road, and met Miss Hudson Taylor, Mr. and Mrs. King, the three Misses Black, Mr. Coulthard, Mr. and Mrs. Broumton, Messrs. James and Jenkins. Nearly all of these have "fallen asleep," but as I write, so far as is known to me, we are all in the land of the living, and still all engaged in the Lord's service. Truly we can say "The Lord is good," and "we are not worthy of the least of all his mercies"!

Another thing to the praise of his grace is that the Lord has kept us true to his Word, delivering us from the snares of philosophy, false science, and Modernism, to make known that salvation which is alone to be found in the gospel of God's Son.

As I write, we are far apart: Charlie in Africa, Will in West China, Monty, Cecil, and Arthur in England, Dick on his Australasian tour, and I am here, yet "bound up in the bundle of life" in our all-mighty, all-knowing, all-present, all-loving God, who is working in each one of us, both to will and to work for his good pleasure.

It is not my intention to write at length, but simply to send a most loving word of heartfelt greeting to all you dear six friends, who are daily remembered by me in prayer. May I pass on the latest spiritual help which has come to me? It is, in connection with those seven wonderful promises about prayer contained in John, chapters 14-16: (1) 14. 13; (2) 14. 14; (3) 15. 7; (4) 15. 16; (5) 16. 23; (6) 16. 24; (7) 16. 26, 27, to see that the two main objects of entering into the untold wealth of these promises are: (1) that the Father may be

glorified in the Son and (2) that our joy may be fulfilled, 14. 13 and 16. 24. In answered prayer we become partakers of the divine joy of the ever-blessed God.

With warm love in the Spirit. Yours in Christ.

STANLEY P. SMITH.

"A MIRACLE IN MANHATTAN."

A few months ago the ceremonies for the canonization of Madeleine Sophie Barat, foundress of the Order of the Sacred Heart, were undertaken at Rome. One of the major "miracles" presented in the cause of her canonization was said to have occurred in New York.

As related by the "Commonweal," a Roman Catholic weekly review of literature, the arts, and public affairs published in New York, the miracle in question was the complete and instantaneous cure of a tuberculosis victim. Rose Coyne, a lay sister of the Order, was born in 1887 in Albany, N. Y., of a tuberculous family. Though delicate, she was accepted as a candidate for admission to the convent of the Sacred Heart in 1908. In 1909 the physician first noticed traces of tuberculosis. Year after year she grew worse, until in 1918 the physician believed her end near, and declared her beyond hope of recovery or medical assistance. Let us now quote verbatim from the "Commonweal":

"On Friday, May 23, 1919, the mistress of the lay sisters at Manhattanville Convent suggested to Sister Coyne that she make a special novena to Blessed Madeleine Sophie, foundress of the order, whose feast was to be celebrated the following day. The patient readily consented, and at four o'clock in the afternoon took a small relic of Mother Barat, and with great physical difficulty went to the chapel to pray for a cure, making in particular a promise that if she should be cured she would resume at once the full vigor of the community life.

"She repeated the prayers of the novena nine times, but after each visit to the chapel, instead of noting any improvement, she felt worse and was gripped even more seriously by her cough. That evening she went to bed at half-past seven, and strangely enough went to sleep immediately,—a thing that had not happened to her for several years. At four in the morning, a time when she was usually attacked by a hemorrhage, she woke feeling for the first time in years a sense of pulsing life and vitality. When she arose at half-past five, at the hour prescribed by the nurse, she found herself completely cured. From that moment her cough ceased,—she had no more panting breath, no more sense of weakness, and the swelling in her legs had disappeared entirely.

"On this same day she resumed at once the full community life, beginning with the packing of several trunks. Her full appetite had returned, she slept well at night, and worked continuously every day without fatigue. In a few weeks she had gained twelve pounds in weight, and there were other marked signs of organic improvement.

"Although a thorough medical examination led the attending physician to believe that she had been cured, it was several months before he would pronounce it a definite cure. Moreover, X-ray pictures were made of the lungs, which showed them to be in a condition of perfect health,—revealing, however, the scars of the severe tuberculosis which had previously attacked her.

"Sister Coyne is today a member of the community at the Noroton, Connecticut, convent of the Sacred Heart, and in the six years which have elapsed since her cure there has been no sign of a return of the disease. So far as medical examinations before and after the cure, and the best scientific facts furnished by the several tests, are concerned, there can be no question that the cure of Sister Coyne was both instantaneous and permanent."

There are differences between this case and what an evangelical believer would regard as a case of divine or faith healing in answer to prayer, but at heart they may alike be due to the gracious power of the risen Lord.

CURRENT THOUGHT.

Since the theological seminaries determine the message of the pulpits of the Christian churches, it is therefore the theological seminary which is to decide whether or not the gospel is to be banished from our churches and cathedrals and take refuge in gospel halls, missions, Bible schools

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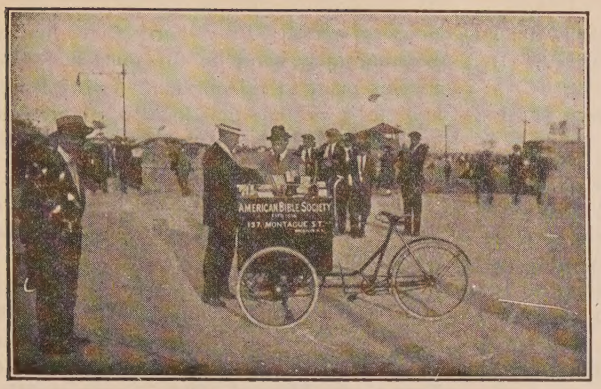

He distributes Bibles and portions from a cycle-car at Coney Island.

and street corner preaching. The gospel cannot be hid, but it can be driven out of our churches. If the theological seminaries are true to the gospel, then the gospel will continue to be proclaimed in our pulpits. If the seminaries depart from the gospel, the gospel will not be heard in our pulpits. —Dr. Clarence E. Macartney.

There is a grave in a London cemetery which is still sometimes visited by those who remember. A stone is over it erected by a great preacher to the memory of a dearly-loved wife. But when he came to prepare the inscription he could not write "Died": he chose the word **"Ascended."** When he himself passed over, those who were left remembered his chosen word and used it of himself: "JOSEPH PARKER. Born April 9th, 1830. Ascended, November 28th, 1902."

That is how some souls are able to think who have seen the end of their faith, the ultimate meaning of their redemption. But they would not have been so sure of their own upward track if they had not seen their Lord go up before them.—"British Weekly."

Would God we could lose sight for a time of missionary organizations and every human agency, and could get **one clear vision of Jesus Christ!** Then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: Is it right to receive eternal life from those scarred hands, and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which he paid, and then give him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough: they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.—Willis R. Hotchkiss.

It is doubtful if one person in a thousand knows what has actually been happening at Geneva. Yet the **Protocol,** issued by the League last September, is the closest approach to a world-state made since the fall of the Roman Empire, and the most fateful step (so it is said,) ever taken in international history. "The Protocol," says an expert, "may be regarded as the beginning of an European, if not a world, federation." He adds, "It binds the nations to a system of international solidarity so tightly woven that it makes all frontiers common, pools all the resources, military, naval, aërial, industrial, and human, of the banded nations together into a common instrument of defence, and puts them by an automatic device at the immediate and unquestioned service, though not under the technical control, of an international executive body," which alone has the right of making war or peace.

The Protocol is the pooling of the gigantic power of the world; and to this amazing document the assembled delegates of half a hundred powers set their unanimous signature.—Pastor D. M. Panton.

When met with the trite South African aphorism, "Missions spoil natives," Dr. Donald Fraser's comment is:

"When did Jesus Christ ever spoil a man or woman?"

Almost daily in our guest halls you can see the tragedy of the refusal of the gift of life. But, thank God, there are **victories that are eternal!** One old man who used to be an opium smoker died last October, and his last words to his family were:

"Never leave the Lord!"—Rev. R. C. Taylor.

The task in Islam. The task before us in the widest sense, as Dr. MacCullom of Turkey repeated by request so forcibly at the conference on the Mount of Olives, is "to make the proudest man in the world (i.e., the Moslem,) accept from the Christian (whom he generally despises,) the thing he hates most (i.e., Christianity)." Is that not a tremendous task?

A Mother's Dilemma. "If it were not for my small children, I would not stay in the Mohammedan religion another day; but how can I leave my babies?"

This was the remark of a woman attending a Bible class held by Miss A. R. Simmonds at Multan hospital. Miss Simmonds adds:

"Her husband knows she is a Christian at heart, for her daily life testifies to the faith that is in her."

Every place I go they are pleading for **picture postcards and Bible pictures,**—any picture that is bright to attract children of heathen to Sunday school. Somehow the supply has been exhausted, and the people at home have either been too busy to gather and mail them to us, or the supply is getting low. Please advertise among your friends and gather old used Christmas and New Year or other picture postcards, and Bible picture cards, and mail them as soon as possible! We need them more than money,—and almost as much as we need your prayers.

Mr. Unger is here applying for our new leper plant, but there are "many obstacles to every good work" (an old Korean proverb), and even missionaries are in danger of confusing obstacles with opportunities, or vice versa. Pray hard that Annual Meeting may stand by the guns and give us this plant to rid our churches of lepers and to proclaim the love of him who "cleansed the lepers"!—Rev. J. Curtis Crane, Soochun, Korea.

The following is some of the literature which may now be had in the **Chinese phonetic script:**

Two hymn books of about 400 pages each; three smaller hymnals of about 400 hymns each; the entire New Testament in different editions; four books of the Old Testament; Matson's Old Testament History; beautifully illustrated Bible stories of Daniel and Moses; about a dozen well selected booklets, and Pilgrim's Progress (400 pages), unabridged.

A significant summary of results is that the poor have the gospel preached unto them. The China Sunday School Union, the British and Foreign Bible Society and the Christian Literature Society have coöperated in preparing books and leaflets with the simplified type consisting of 39 characters. Not more than 5,000,000 of the 400,000,000 in China can read the old style Chinese books. At the World's Sunday School Convention in Glasgow Rev. E. G. Tewksbury, secretary of the China Sunday School Union, held up a New Testament in the phonetic and said that any average Chinese could learn to read that book in about two weeks, and if he was at present an educated person he could learn to read it in a few hours.

When the wife of the Belgian judge at Sandoa, the capital of the Luba District of Belgian Congo, Africa, was taken ill and government physicians could not properly diagnose her case, the Belgian government sent posthaste for Dr. Arthur L. Piper, missionary physician of the Methodist Episcopal Church. Dr. Piper is out at Kapanga, more than 100 miles away from Sandoa, in the heart of an African population of more than 125,000 people. He made the trip by motorcycle in one day, diagnosed the case, applied his remedies, and in a week had the woman well and was back at his work. Until the building of the government roads and the introduction of motorcycles into the Belgian Congo, this trip would have required from five to seven days.

In appreciation of the services of Dr. Piper in this instance the Belgian government returned the gasoline and oil used, paid a local mechanician to have the motorcycle overhauled and put in the best of condition, and in addition paid the sum of 1000 francs toward the work of the mission.

In addition to the wife of the justice, Dr. Piper has treated two other important representatives of the Belgian government during the year. Without his ministrations, the three would undoubtedly have died.

The pastor's little son, aged nine, lay dying. Just a quiet little lad of nine, who gave such a clear testimony when examined for church membership three weeks before. As the end drew near his sight failed, and he could not see the dear ones gathered about him, but recognized the voices of one after another who spoke, mentioning them by name. Then the father asked the little fellow:

"Is Jesus with you?"

"Yes," he replied; "he has come for me and is standing beside me."

The father said: "What does he look like?"

The little lad said: "Oh, he is all dressed in shining white, and he has a white thing around his head."

Then in a few minutes he remarked, "I am going now: goodby," and just quietly ceased to breathe. Not a sign of pain or fear! He had asked to have the hymn "Happy Day" sung for him, rejoicing that he had given his heart to Jesus.

Is it a wonder that the father preached a powerful sermon on the resurrection life and Christian hope beside the open casket of his little son, and that the beautiful happy service at the church and at the grave resulted in several new decisions for Christ? Dear little lad! He has gone to join the heavenly branch of our Chinese church, that company gathering up there whom we will joyfully greet after meeting the Master: men and women, boys and girls, who learned to love Jesus in the little Chinese churches in Korea, who having been washed in the blood of the Lamb will form part of that great throng clothed in white robes, with palms in their hands, standing before the throne of God!—Mrs. C. S. Deming, Seoul.

A new and enlarged edition of **a Christian hymn book in Arabic** for the use of Mohammedan-speaking peoples of North Africa has just been issued under the direction of the Rev. Percy Smith, missionary of the Methodist Episcopal Church in Algeria. He has also prepared and published the first two parts of a metrical life of Christ written in modern North Africa Arabic. There will be ten parts to the work when completed. The Arabs, he says, are very fond of rhyme, and any religious book that can be chanted makes a strong appeal to them. It is hoped through these two volumes to reach a large number of Mohammedans with the Christian message.

Dr. Smith and an interdenominational committee working with him for the production of Christian literature for the Mohammedans have also on the press a French translation of Muir's "Mahomet and Islam," for use by young Moslem students enrolled in French schools. This book is an attempt to depict the great Islamic leader apart from the halo of glory which history has built around him.

The various Methodist missions operating in North Africa have produced recently a life of Wesley and an edition of "Pioneers of the West," and selections of Wesley's sermons and a catechism, all in French.

Africa Today.

The hope of the new day in Africa is the union of the church and the school, the cooperation of missions and government, the union of education and religion. Now the promise of the new day is this, that the governments of Africa are taking a new interest in the education of the people. Hitherto the work of education has been 95 per cent in the hands of missions, but now the government is coming in with its organization and its money and its standards of education, and the relations between missions and government are of the best and happiest kind.

In London, at the Colonial Office, there is a central committee responsible for education in Africa, and on that committee are members of all the missionary societies and members of the Colonial Office. In the various British colonies in Africa there are similar committees composed of mis-

sionaries and government officials on the spot.

This union of church and school is well exemplified by two new institutions that are about to begin work in Africa. One is at Achimota in the Gold Coast, West Africa. The principal is a missionary who has been brought home from missionary work in Ceylon. That is going to be a missionary school. It is going to be permeated with the spirit of Christianity. It is to be the highest institute of learning in West Africa, and when it is built it will afford opportunities for professional study in law and medicine and agriculture and the sciences. —"Southern Workman."

Leaders' Conference in Angola.

Our **Leaders' Conference** brought together 100 evangelists and teachers. Beginning on a Saturday night with a recognition and registration meeting, we closed the following Tuesday evening with an entertainment of stereopticon pictures portraying mission life and scenes throughout the world. We also had folklore tales and events of the early life of Bailundo.

Our Jubilee Year comes in 1930, and we want to get under way plans for an endowment fund, of which you will all hear later.

This Leaders' Conference was first convened by Mr. Hasting three years ago, and it is accomplishing much in the unifying of the Bailundo work as a whole. Together with questions of church policy and the Christian's walk were discussed practical questions on village life, raising of crops, selecting the quota of labor required by the government, community labor in the field belonging to the teacher for his support, conduct of the boys and girls selected to come to our Bailundo boarding schools, subjects for daily morning and evening prayers, etc. One bright young man, reviewing the work of his outpost the past year, recounted difficulties from beast and bird in the destruction of his crops, antagonism of the forces of evil in the persons of witch-doctors, almost discouraged and ready to quit: yet he closed with a triumphant determination that so long as the church stood back of him he would not faint, but keep to his post. Not many of us, consecrated as we profess to be, would have withstood the hunger, trials and hardships he encountered. Breaking the soil is the hardest task, but the harvest-time will come to those who like him are faithful. Out-station by out-station reported, telling of failures as well as successes, hopes as well as disappointments. A quietness and hush fell upon the assembly as the surviving evangelist told of three teachers who had successively died,—young men of training and marked ability, but all of whom had succumbed to some mysterious ailment after being sick but a few days. It was evident this was the work of an enemy using poison secured from a witch-doctor, but no evidence can be found. Lack of medicine in far-away out-stations produces heart-rending situations. I could not spare more, but gave for each out-station a tablespoonful of quinine, and it was gratefully received.

Through the generosity of Mr. C. S. B. a grant in aid was given to each of the evangelists, and they all united heartily in sending him a letter of appreciation.

At the close of our meeting we stood with bowed heads, led in prayer by one of the oldest evangelists, laying the whole work as a trophy to our Master at the throne of grace, pledging our lives and best efforts for the advancement of his kingdom.—Dr. W. C. Bell, Angola, West Africa.

Pandita Ramabai's Mukti Mission.

To a person of Pandita Ramabai's wisdom and vision it was a matter of no small concern as to how her work could be carried on after her departure in a way true to the principles and methods inaugurated by her, and with the assurance that there would be no departure from the doctrines held by the founder. After the passing of her daughter Manoramabai, who was to have been her heir and successor in leadership, Ramabai felt it best and safest to make the following disposition in her will:

". . . . I have nominated Miss Lissa M. Hastie to be my successor, and the said nomination has met with the approval of the trustees. . . . . I further request the trustees and the head of the Christian and Alliance Mission to appoint a successor to Miss Hastie after her death. In case Miss Hastie finds that she is unable to carry on this work I request the Christian and Alli-

A street sabbath school conducted by students of Assiut College, Egypt. Mr. Nasim Gergawi, at present a student in the University of Pittsburgh, directing the lesson.

ance Mission to take up this work both at Kedgaon and at Gulbarga."

Miss Hastie has carried on the work laid down by Ramabai with great efficiency and much self-sacrificing labor for the past three years. The trustees have been much concerned over her health of late, however, as, having been eight years on the field without a furlough before Ramabai's death, the past three years have brought crushing responsibilities that are far beyond what her strength will longer bear. At last Miss Hastie feels it necessary to ask for help, and has consulted the board of the Christian and Missionary Alliance about the next step, and has tendered to the trustees her resignation,—not from the Mission, but from the post of superintendent.

Ramabai's will makes it clear that in this event the Mukti Mission should be handed over to the Christian and Missionary Alliance. The board of managers of the Alliance has replied, however, that it would not be right for the Ramabai Mukti Mission to be absorbed by it, nor to merely become an adjunct of that mission. It would not properly honor the memory of Pandita Ramabai that the great work built up by her faith in God should cease to exist as such, or be carried on in any way other than the faith principles of that handmaiden of the Lord. It has therefore accepted the custody of the Mukti Mission with the understanding that (1) it shall continue to be called the Ramabai Mukti Mission, and shall not be considered merely a branch of the Alliance Mission; (2) the Mukti Mission shall continue to look to the Lord alone for the supply of all of its needs, as in former years.

DECISIONS OF THE MONTEVIDEO CONFERENCE.

Among the decisions and recommendations arrived at by the Congress for Christian Work in South America, which held its sessions recently in Montevideo, perhaps there was no more significant suggestion made to the several component denominations than that all Protestant churches be named "The Evangelical Church of Brazil," or of Chile, or other national division within which it is located; and that the North American denominational name, "Presbyterian," "Methodist," etc., be placed underneath in parenthesis. This is in line with the policy of developing a Protestant church within each republic, and with a policy of not continuing in other lands those sub-divisions of evangelical Christianity which have their foundation back in the history of another age and civilization. It is looking towards the day of a united Protestantism.

The Congress recommended the creation of mission councils and the federation of national churches in each republic, wherever such action is possible. It recommended also to the Committee on Coöperation in Latin America that a common evangelical hymnal in the Spanish language be secured for South America and other Latin lands, and that a similar hymnal in the Portuguese tongue be provided. Another committee of the Congress proposed that a series of books be prepared in Spanish and Portuguese dealing with the social implications of the Christian gospel, and that among these books should figure the translations of selected biographies of men and women who gave their lives and service to the uplift of others.

The Congress kept constantly before it the ideal that it was a group of Christian people interested in furthering the will of Christ throughout these Latin republics rather than of promoting the interests of unrelated denominations. For instance, one recommendation which met with hearty approval was that of a continent-wide evangelistic campaign in which all the evangelical forces of South America are to coöperate as far as possible. This effort is to be international, and will be brought about through the common action of various regional committees in the several countries. Dr. Erasmo Braga and the presidents and secretaries of the regional committees were named a special committee to carry forward the plans for this international evangelistic campaign.

Among the numerous other findings and recommendations which the Congress makes to the several missionary, educational, philanthropic and medical bodies represented by the delegates, may be noted the following:

(1) It was recommended that societies in undertaking activities in various territories should accept responsibility for ministering to the entire population of these areas, having consideration for all groups of society, except in cases where specialized service for distinct classes is obviously wise and necessary. This means that where a mission board is serving the Spanish-speaking peoples in a given country, it should also undertake to extend its ministry to the Indians, or to immigrant groups in that same territory rather than have other agencies serve those groups in the same general field.

(2) In order that missionaries to the Indians of South America may understand their problems and gain their confidence, and effectively give them the Christian message, it was recommended that all such workers acquire the Indian vernacular in addition to the national language, and where it is permitted by law they should live among the people. The national churches will be asked to undertake responsibility for carrying on Christian work among the Indian races in their own states, and that this form of service be used as an outlet for the consecrated activities of young Christian men and women of the republics. The need of raising up from amongst the converts an Indian ministry to gradually replace the missionary ministry is to be emphasized.

(3) Facing the difficult educational problem in the rural areas of each of the republics, the Congress recommends these simple steps as being the only practical solution at this time: That church people make every possible effort to establish elementary schools where government schools are not available; that teacher-training courses be created in order to prepare local teachers who will gladly serve in these small communities; that the "farm schools" be recommended as the type generally best suited to meet these rural needs. The schools already established under evangelical boards in South America are advised to work out a system of developing educational leadership by nationals in order to aim at eventual separation from outside agencies and complete autonomy.

In closing its report on social movements in South America, a special committee on Findings said:

"We recommend to all the Christian forces which are at work on the American continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

"Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of

the classes without opportunities, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities,—all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ."

CHINESE CHRISTIAN EDUCATION.

A conference of no small moment was held in New York City last April under the joint auspices of the International Missionary Council and the Foreign Missions Conference of North America to discuss the present and future of Christian education in China. The object was to secure a free interchange of facts and opinions in order to guide future policy. Among those present were several Chinese and Britishers, as well as missionaries and board officials.

A report was ordered printed, giving a summary of all that was said. This is a pamphlet of 103 pages, copies of which were issued from the Foreign Missions Conference at 25 Madison Avenue, New York City.

It would seem that the so called anti-Christian movement among students of the past few years in China has made itself felt in a weighty demand for the separation of religion and education. There is the usual uncertainty as to what is objected to and what is wanted, and by whom. Back of the movement is racial and political feeling born of China's treatment by Western nations. A few years ago the demand was for more self-determination in the church: now this demand has reached education, taking the form of government control and development. Nobody wants to combat this demand. The difficulty is to adjust it to missionary aims and ideals.

The discussion at the conference was varied and balanced. It was felt that some things might be done at once on the field to meet the rising demands,—chiefly in the way of larger Chinese coöperation in administration and teaching and financing,—while some things will require time to study and adjust. Some insisted that a mission school was only justified as it was essentially and actively Christian in method; others would be satisfied with a pervasive Christian spirit without compulsory methods.

A topical summary of the discussion gives the following points:

1. *Responsibilities of Missionaries in China.*

To increase continually the amount of responsibility placed in Chinese hands, both in teaching and in administration;

To link the Christian schools more closely with the Christian churches;

To cultivate persistently Chinese sources for the support of Christian education;

To make schools and courses more vocational in character, and adapted more fully to the needs of Chinese life;

To strengthen the courses of study in the Chinese language and literature, with a genuine appreciation of Chinese history and culture;

To seek government registration or recognition of Christian schools if this can be

A Grace for Little Things.

I never see a common flower
Its humble head up-raise,
But from my gladsome heart flows forth
Sweet incense in thy praise!

I never hear the cheerful chirp
Of little hedgerow birds,
But I recall with gratitude
The glory of thy words!

I never taste the simple joys
From rise till set of sun,
But reverently I bow my head
To thank thee for each one!

When thou hast heard the soaring prayers
Of prophets, priests and kings,
Take this shy offering from my heart,—
My grace for little things!

Barbara Ross McIntosh.

done without imperiling the Christian character of their work;

To bring about a very decided increase in the quality of religious instruction, with a clear facing of the wisdom of making it compulsory;

To circulate clear statements interpreting the purpose and work of Christian educational institutions.

2. Responsibilities of Mission Boards at Home.

To make their position and attitude on the problems mentioned above entirely clear to their missionaries, indicating where responsibility for their accomplishment rests;

To show a greater readiness to transfer the control of Christian work to the Chinese church, recognizing that this involves the giving of responsibility to the Chinese in the formulation of policies and the administration of funds both from foreign and Chinese sources;

To send out missionaries whose spirit and attitude will enable them to coöperate with the Chinese in carrying out such a program;

To emphasize the desirability of quality in educational work of all grades, even though this may involve reduction in the number of schools.

3. Coördination and Concentration of Educational Work.

Early organization in North America of the permanent committee for the coördination and promotion of Chinese higher education;

Careful study in China of the most effective use of all available resources in educational work looking toward concentration and better quality in both lower and higher grades.

4. Treaty Rights.

As to whether missionaries should invoke special treaty protection and extra-territorial privileges not reciprocated to Chinese in the homelands of the missionaries is a question about which there is some difference of opinion, but it would seem to be a matter that should have the early consideration of the mission boards whether any procedure is possible or advisable by which the missionary enterprise will be freed of some of the political implications of present treaties.

"The mission institutions and the missionaries' lives are free gifts of Christian love to the Chinese people, and represent a concrete and living expression of the Christian message," the summary concludes. "Our concern is not to transplant Western ideas or institutions into China, but to plant Christ's gospel in the hearts of the Chinese people and give them every help in bringing it to a natural fruitage in their own lives. To attain this end we must be prepared to adventure greatly in placing responsibility on Chinese workers, confident in the power of the Holy Spirit to find full expression in the lives and genius of the Chinese people, although this may seem to involve temporary loss of efficiency and even of character, as viewed through our Western eyes and as compared with Western organization. It is part of our obligation to place the burden for this development squarely on Chinese shoulders."

PRIMARY DAY SCHOOLS IN THE PYENG YANG DISTRICT, KOREA.

Rev. John Z. Moore.

"I have a boy growing up in ignorance here in this town where there is no school," said Pastor Kim of Kangsyo to me twenty years ago. "Will you not give three yen ($1.50) per month to help send him to the little Methodist Boys' School in Pyeng Yang City?"

I said yes, and went to my folding cot in the little eight by eight foot Korean room for my night's rest.

The next morning Pastor Kim said: "We have been talking over your offer to help my boy, and have concluded it would be better if you would give that money here in our village, and we will add to it, secure a teacher, and start a boys' school here. Then not only my boy but others as well can secure an education."

The school was opened, the teacher being paid five yen ($2.50) per month.

This was the beginning of my interest in education in Korea. Twenty years have passed, and I am still the traveling evangelistic missionary on the Pyeng Yang District.

This school, opened with five pupils, now has 160, with a monthly pay roll of 200 yen. Instead of meeting in a little thatched

Pasrur Girls' Boarding School of the United Presbyterian Board of Foreign Missions.
Beginners' class in writing, using the dust.

hut, they have three fine tiled roof buildings, and just this year we dedicated a kindergarten building, where 70 happy children gather every day. Pastor Kim is now the pastor of our church in the mission station at Wonju, and his son, for whom we started all this educational work, is one of the head teachers in our famous Pai Chai High School at Seoul, with a salary of 150 yen per month. His first teacher twenty years ago received five yen.

Even though this were all, it would be worthwhile, but there is more to tell.

Connected with the Pyeng Yang work there are now 30 primary day schools. There are just about 4000 pupils in these schools. The largest is Pyeng Yang City school with 780 pupils, and the smallest is in a mountain village with 25 pupils. The teachers and most of the pupils are Christians, and they all go to Sunday school on Sunday. The Bible is taught every day. A half-hour of singing and prayer prepare for the day's work.

These primary schools are the feeders of our fine government-registered Pyeng Yang High School, of which Prof. Tuk Su Kim, one of our own boys, who is a graduate of Ohio Wesleyan and has his A. M. from Columbia, is the principal. Without the primary schools the high school is of little Christian use. In fact, our Pyeng Yang High School was not founded willy-nilly with foreign mission money, but is the direct outgrowth of the primary schools as the fruit is of the vine. Down below the primary schools we have many kindergartens. Hence with the primary school we have the boys from childhood, not for Methodist propaganda, but for forming into useful Christian gentlemen.

This string of primary schools is scattered all over the District. Some are ten miles from any other school, some are just alongside large government primary schools. In no place, with the possible exception of Pyeng Yang City, are there total sittings for 50% of the children of school age. It will be years before the government can adequately care for the education of Korean children.

These private schools are conducted in full conformity with government regulations and in hearty coöperation with local government officials. Scores of our preachers, teachers, doctors and Christian laymen are graduates of these primary schools. At this writing I know of at least ten who are in our church colleges in America, taking post graduate work. They will return to Korea to carry on the work we must one day lay down.

The strange part of it all is that educational work has been a sideline with this evangelistic missionary. More than once these schools have been saved from sudden death by special gifts when regular appropriations were withdrawn. How true it is that the thing we do with sacrificial effort outside the regular duty, is often the thing that counts large in final results!

Shall the Cut Kill?

To assist these schools we received last year Yen 4380, or about $2000. This year on account of the cut and the effort to keep the high schools going, all support for primary schools was cut off. Thus, where we had Yen 6222 to scatter all over the district last year, this year we have Yen 1105. In other words, where we had last year $3000 we have $500 this year. For several

years we have been working on a plan for self-support that reduced the amount of mission money used in the established work each year. We were not contemplating its going all at once. Well, thank God we have some of these schools where they can live without mission help! Many of them, however, will be so crippled as to imperil their usefulness, and some will die. But they must not die! What joy is there in letting the labor and prayers of twenty years go for nothing?

In order to help these day schools to live I have pledged an amount of about 80% of the total given last year. Where this is to come from, with the exception of the sum needed for January, I do not know. The amount for this first month came in an unexpected way. For the year 1924 the Board granted a bonus to the missionaries in Korea. This was on account of the great increase in cost of living caused, in part, by the 100% luxury tax imposed by the Japanese government on goods shipped into Korea. Mrs. Moore and I have gone over our 1924 accounts, and find that by being very careful we came out just about even. We spent less than $100 for clothing for a family of four. We could use the bonus for many things, but as we can get along without it, and the amount that comes to us will just about support these day schools for a month, we have decided to use it for that purpose.

Our fellow missionaries in Pyeng Yang, Mr. and Mrs. W. E. Shaw, have also donated their bonus to cover the need of these primary schools for one month. Hence this leaves a need for ten months only. Where the other months will come from we do not know, but we have faith in the Lord and in his work. The amount is $125 per month.

I would not want you to gather from this that we are in despair. We are not, and we do not intend to give up! Never have I seen anything finer than the spirit in which our Koreans have taken this cruel cut. Already they have rallied to fill up the gaps. The kingdom was not started with money, and thank God, no lack of money can kill the real things of the kingdom! Yet this cut cannot be explained to them, and cannot but shake their confidence in us and in the church we represent. If we have any pride in the church we represent, if we have any sense of being workmen not ashamed, we will make this cut up with more than good measure, and we will do it without boasting of being the biggest church in the world, but with a broken and contrite spirit as we think of the great blessings that have come, all unworthily, to us, and of needs of this Christless land that has never had a chance. Thou, O Christ, art all I need, and thou, O Christ, art all they need! Dare we to slink back into ourselves? Rather will we dare to venture forth on the greatest adventure of our lives for high and holy conquest for the King! The days just ahead are going to test of what stuff we are made.

This report closes with a high note of confidence. Not the least of this confidence comes from what I hear and see and know of the heroic and sacrificial spirit of the Korean Christians all about me. Just yesterday a strong rugged farmer broke down and cried like a child as he plead with me to help with their primary school. I know that he sold all he had, including his home and farm, and was now the hired workman of another person, in order that this school might not die. We know little of the abandon of these people when the Spirit of Christ gets hold of them. We have our feelings and our pocketbooks under too fine a control. But the joy shines on their faces. Let us have some of it!

* * * * *

A friend who met Dr. Moore and saw his work on a trip around the world, and who is stirred by his appeal and personal sacrifice, writes to say that he is willing to give $100 to Dr. Moore's schools if nine others will join him in giving a like amount. Also he will give $100 to help buy back that Korean's farm which was sold for the benefit of the schools, on the same terms. "Can this Korean convert be made to feel that there are some American friends who cannot let this opportunity pass of recognizing his self-denial for our Lord?"

Gifts of any amount may be sent to the editor of the Record, or to the M. E. Board of Foreign Missions, 150 Fifth Avenue, New York City, stating plainly that they are for the Pyeng Yang District day schools under Dr. Moore.

A REMINISCENCE FROM ALASKA.

Reminiscences of Mr. D. L. Moody take me back to Northfield, where I spent my first vacation after entering mission work 1893. Having been trained in the B. M. Training School, Chicago, I was well equipped for any ordinary field, but the New York City East Side was almost beyond my ability. Discouraged, weary from climbing the many tenement house stairs, the wholly unresponsiveness of the people whom I came to read to of the Saviour, found me on the deck of a Fall River line boat headed for the Bible conference at Northfield in 1894.

A Presbyterian minister and his wife befriended the forlorn girl sitting by herself, and at once pictured the conference we were to attend in such promising colors that I cheered up and joined their mood. "Then," they went on, "you know Mr. Moody was not educated. He takes his knowledge daily from the Lord." Ah, how I needed that! Then they went on, "Mr. Moody goes every morning early, before anyone else is up, with his horse and buggy, out into the woods to pray." My heart warmed. I forgot the tenements. I would learn all I could from Mr. Moody!

Thus we reached Northfield. Not having money enough to stay four weeks paying board, I was told I could work for my board four hours a day and still attend all the meetings. I was assigned to Betsey Moody Cottage, doing upstairs work. Wonderful days followed. The meetings were in the Auditorium, and I can live right over again the wonders of that singing.

When the quartet had sung, "I Am the Shepherd True," starting with "I was wandering sad and weary," such harmony of voices with such wonderful words, there was a hush over the audience. Then Mr. Moody would say, "Well, I can't sing like that. I sing just one note all the way through. But the Lord don't expect more of me."

As from day to day the word of God was explained I learned, I feasted on heavenly things. F. B. Meyer, Campbell Morgan, Dr. A. J. Gordon (who baptized some converts,) fed my soul. I began to understand the secrets of the Lord, which laid the foundation for a new meaning for religion. Before that I dwelt on the outside of the power of God, but D. L. Moody and the other speakers opened the door for me to enter into my Lord.

The conference closed. I stayed on taking Bible lessons. I still have some of them in my heart, and have used them over and over in my mission work.

One day Mr. Moody called me across the campus. He had just come back from his early ride in the woods. He said:

"Do you want to do something?"

"Yes, yes, gladly!"

He gave me a little service to do. Oh how I wished it were something hard, that I might show my appreciation to him!

My time was nearing the end. The good table food I received had fed me back to normal. I was happy in the Lord. But to think of going back to those awful tenement houses, the ill-smelling halls, the dirty children, the poor, the sick, the unloving,—oh, I faltered! "Lord, I cannot go back!" I cried.

Did the Lord put it in Mr. Moody's heart? The next day at the Bible lesson Mr. Moody got up and said: "Some of you have had a blessed time here, you enjoy the study of the Bible, you would say to your Lord like the apostles Peter, James, John, 'Lord, let us stay here upon the mount:' But what did the Lord answer? He said, 'Go down to where there are devils to cast out, hospitals to visit, souls to save! Go to work!'"

That was my chance, and if Mr. Moody said so, I must go. I must forget myself, and work for God. How happy I was to enter the tenement houses once more! How privileged I felt to do this work, while before I felt myself too good! I now realized through my new vision that this was God's work, and I was not half good enough. Souls were won to the Lord, and I was glad.

The following winter Mr. Moody held meetings in New York. He spoke powerfully; the house was crowded. He used the illustration of the boy leaving home, and the father saying, "My boy, if you forget everything else, remember that your mother and I love you," etc. How often I have used that in my mission work! After he was through talking the meeting turned into an inquirers' meeting, and all the Christians were asked to turn to the un-

saved. I stood in the aisle, wondering what I could do, when Mr. Moody came past me and said: "Go to work!"

For twenty-one years I have been a missionary, but never again did I shrink from the work, and the prayers which were offered in my behalf to make me a blessing have been answered in measure. I am now married, but love the Lord and am serving him as much as I did before. How I wish every young missionary would have such a chance to lead her into the Holy of Holies as I had at the Bible conference of Northfield!—Mrs. H. Pingel.

HOW SHOULD THE PREACHER SAY IT?

Rev. Rembert G. Smith, D. D.*

Bernard Shaw writes: "In this world, if you do not say a thing in an irritating way you may just as well not say it at all, because people will not trouble themselves about anything that does not trouble them."

It is undoubtedly true that it makes a difference how a thing is said except in the sphere of exact science, where truth is expressed in frigid formulæ, such as the law of gravitation or the law as to the relationship of the hypotenuse of a right-angled triangle to the other two sides. Such truths do not require oratorical or dramatic utterance.

But truth aimed at esthetic or moral results may be said in varying ways and with correspondingly varying results. Here consists the possibility of literature which is the expression of truth in such form as to be worthy of preservation. Style is nothing but a mode of expression which is fit to survive along with the truth with which it is associated. The more important the truth is, the more important that it have suitable expression.

How, then, should the preacher utter his message so that it will do the greatest possible good? In seeking the answer to this question it must be admitted that it is necessary for him to secure the attention of the people. Without this it is evident that he cannot accomplish the desired results. The recognition of this fact has resulted in the sensationalism of the pulpit during the last fifty years, during which time preachers have been distressed by diminishing congregations.

Those preachers who have used sensational devices should not be too quickly condemned. It may be they have been largely those most distressed by the departure of the people in considerable numbers from the church, and if this be the case, they deserve commendation at least for their anxiety and their efforts to bring them back, and certainly should not be railingly accused by those who have merely acquiesced in conditions for the relief of which they lacked the requisite inclination or ingenuity.

At the same time, the honesty of purpose of sensational preachers is no guarantee of the worth of their methods. In their anxiety to get the attention of the people they may get nothing else,—and the means becomes the superficial substitute for the end. If the preacher, surrendering to the inflamed popular appetite for amusement, becomes a mere entertainer, he is not as worthy of respect as the clowns or the humorists who do not cover themselves with sacred robes, but claim to be only what they are. The administration of laughing gas for the painless extraction of sin—incidentally at high prices,—involves unworthy pulpit quackery and humbuggery not mitigated at all by prevalent popularity.

The saving of the people from their sins can never be a painless process, and the preacher in seeking to bring them under conviction must choose no methods which will really defeat this end. If he promises the public that if they will hear him they will leave the church with no smitings of conscience, and with only self-congratulations for an hour of entertainment, he is but a blind leader of the blind, and they fall—people and preacher together,—into the ditch of delusion. If the preacher becomes a lecturer on literary and scientific subjects, or an entertainer, he is no longer a preacher.

The preacher should not say things in an "irritating" way for the purpose of need-

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lessly vexing the people. Nevertheless, Shaw is correct in saying that they will not trouble themselves about what does not trouble them: and the preacher who is not strong enough to trouble them is not strong enough to save them. Sin is an opiate, and those near spiritual death from it will die unless they are lashed by those who love them enough to hurt them to keep them from dying. Human nature is to be dealt with as it is, and not as we wish it were or fatuously fancy it to be: and nothing is to be gained by the camouflage with which we are prone to conceal from ourselves realities as they are.

The preacher proceeds from the fundamental assumption, based upon the Scriptures, human history and contemporary observation, that something is radically wrong with men, to which is added the conviction that he must do something about it. His only proper beginning is a painful personal perturbation because of the needs and the distresses of his fellowmen. This emergency makes him a voluntary exile from all of the shady groves of philosophic pondering and peace, and he goes out into the market places and factories and battlefields of men with a burden upon his back, tears flowing down his face, and a fire burning in his heart. He is characteristically and chronically a troubled man, and he first gets the ear of men by the arresting power of his anxieties and agonies. The mob, under the law of morbidity, stops, curious to find out why he suffers so, and he has their ears into which he may speak his message of warning and of love.

It must be a message of warning. He must alarm sinners if he would hold their attention and give them the help they need. There must be a great candor. He must bare his heart and uncover theirs, and offer them a message from God with accuracy and austerity. The preacher is not an orator who gives back in rain to an audience what he gets in mist from them; rather he is a divinely sent cloud who breaks in blessings above the Saharas of human sin and need.

The preacher is himself troubled because of the sins of men, and he troubles them about them as Elijah did Ahab about the Baalim which had been imported to the injuring of Israel. The true preacher is a kind of incarnate, external conscience, sure to be disturbing to the sinner whose most insistent desire is to be let alone. The preacher cannot be true to the sinner if he pleases him, because the very condition of the sinner is the guarantee that he will dislike the true prophet. He is a pseudo prophet whose epitaph is that all men spoke well of him.

The preacher who does not bring men to conviction for their sins will not get a reaction from them that will result in their salvation. It is quite possible that he will secure one which will result in his own carnal comfort and paltry popularity. Scorning these base ends, the true prophet prays and preaches until his people respond to his disturbing messages and his insistent warnings by a genuine fear of sin and a real repentance. Today most of all we need a profound revival of religion which can come only as we shall have many preachers bent on arousing sinners within and without the church until there is a mighty turning to righteousness. We need a pulpit invincible in its intensity, which cannot be ignored by the indifferent and the iniquitous.

NORTHFIELD.

Rev. Henry H. Barstow, D. D.

Thou wholesome, happy, summer home,
Where bodies rest and spirits think,
Athirst for God to thee we come,
As to thy hillside springs for drink!

Thy circling hilltops seem to be
God's ancient heights together set:
Here Sinai slopes to Calvary,
And Carmel touches Olivet.

On them, of old, strong men of God
In mighty prayer with him prevailed:
On thee one giant soul has trod,
And left God's face o'er thee unveiled.

God breathes upon thy morning mist,
And, like our own, it melts away;
God blesses thee with Eden's tryst,
And walks with us at cool of day.

On Garnet Rock, on Round Top's crest,
In woody nook, with shadows dim,
In cot and camp, with quiet blest,
Our souls, unurged, commune with him.

In thronging hall, where song and prayer
And prophet's voice the soul uplift,
Where heart meets heart we feel him there,
And yield our own for him to sift.

O Northfield, as from thee we turn
To face our task divinely set,
May God thy message in us burn,
Lest we forget, lest we forget!

THE CHRISTIAN WAY OF DIFFERING.

Rev. John A. Hutton, D. D.

I would like my readers to consider in what follows the great good sense, to say no more, with which St. Paul begins what he knows is going to be the most controversial letter he ever wrote. He knows that in the course of the letter he will have to say some of the hardest things he ever did say. He knows that presently he will be flinging himself against the prejudices and habits of an entire community, protesting against things which they are quite satisfied with, denouncing as monstrous things which they have grown accustomed to. He knows that before he has done he will have ordered a man out of the church, even though a majority had decided that he might remain a member. And yet how does he begin? Knowing the Corinthians as he does, in what terms, nevertheless, does he address them? "Paul, called to be an apostle of Jesus Christ through the will of God."

There you have the authority, the firm lip, the self-respect and fearlessness of a man who has the right, by virtue of his own personal character and his sufferings, and by the virtue of something within himself which is so disinterested, so free from self-seeking that he can claim not to be pushing his own business in what follows, but to be expressing the will of God, if a man can ever truly know the will of God. There is the strong, firm, convinced bearing such as every man has the right to assume when he is speaking to his fellowmen about something which he knows, and for the sake of which he has suffered. Even as the apostle himself once put it, "Henceforth let no man trouble me" (let no man confuse the main thesis of my gospel, let no man deny me the right to say what I have to say), "for," he goes on, "I bear in my body the marks of the Lord Jesus." Men will always listen to one who has suffered for the thing he says. Indeed, strictly speaking, they will listen to no other. They will be amused by others, entertained, but listen,—which means silence on their part, and a trembling suspense as to what is going to come into their souls out of the silence, and from God who is in the silence, listen they will not. It is the martyr-spirits, it is the bleeding souls,—the souls that bleed with the agony of faith,—it is these that keep alive the living tradition of God.

And so there is art, although it is quite unconscious, otherwise it would only be an artifice, there is art in the apostle's thus claiming at the outset an unusual right to speak about the things which are going to engage him in the letter.

But it is in what follows that I would have every one observe his great wisdom and good sense in dealing with human beings. He knows that he is going to be angry. He knows that he is going to make them angry. He knows that he is going to cut his way through all the specious arguments by which they are ready to defend their behavior. And yet how does he address them? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . . . grace be unto you, and peace from God our Father and from the Lord Jesus Christ!" He then proceeds to praise them for what they have, for the things which he can approve in them. He begins by congratulating them on anything beautiful and right and hopeful which he can detect amongst them. He begins by making a great deal of what they have—he and they,—in common. He tells them that in all sorts of ways they are not one whit behind other churches. He alludes to some good things which they have to a preëminent degree. He says a great deal, perhaps everything he could say, in their praise and for their encouragement. And he closes by describing, in words which to us today have a wonderful pathos, how they and he and all Christian people are waiting patiently for the coming of the Lord Jesus Christ: as though he would say, "Let us not forget the greatness of our life, its mystic grandeur, its poetry, its pathos! Let us not forget its seriousness also, and that every day we live we are dealing somehow with One whom one day we shall meet, to whom one day we shall have to render our account! Let us not forget that at any time, and let us not forget it now, when I proceed to oppose you and to rebuke you!"

I do not for one moment imagine that St. Paul was aware that in adopting this tone of friendliness at the beginning of a

letter in which, as he knew, he was going to condemn them, he was doing something wise, and artful, and adroit. It was wise and artful and adroit; but he did not do it because it was wise and artful and adroit. He did it because it was his instinct to do it. The beautiful way of doing things is always the paying way: but it was not because it was the paying way that St. Paul adopted it. For him it was the natural and only way. There were things in which he and those Corinthians were absolutely at one. However variously they understood the meaning and claim of Jesus Christ, they had committed themselves, both he and they, to Christ. However strangely the new ferment was expressing itself in the life of the Corinthians, something, nay the Holy Spirit himself, had begun to work in them. In short, however much they differed, there were some great and moving ideas, faiths, hopes, on which they were at one. And St. Paul, knowing that he was about to say some hard things, knowing that he was about to differ from them and to condemn them, knowing that in this he was about to put their friendship with him to a severe test, first of all tried to bring before their minds and to bring before his own mind the deep underlying things, God, Christ, forgiveness, on which both they and he rested and placed their trust.

Now this beautiful way of doing a difficult thing,—for it is a difficult thing to differ strongly from our friends,—this beautiful way of doing a difficult thing was quite natural, we may believe, to St. Paul. And why was it quite natural for him? It can have been natural for him only because he was an entirely good man; because the deeper things on which he and the Corinthians were at one, were daily and hourly realities to him. So that he could be angry, he could differ violently, he could condemn certain aspects of their behavior without losing his balance, without altogether forgetting that there were all the while other matters, even great matters and all-reconciling matters on which he and those with whom he differed were firmly and blessedly agreed.

Now, it is only those who are fundamentally agreed with us who can, properly speaking, differ from us. We often say, "We shall take from our own what we will not take from strangers." And why? Simply because they are strangers. They begin from the standpoint of a different tradition. They have not our blood, our speech, and in the last analysis, even when they use our words they use them with a different meaning. Strictly speaking, we do not differ from such strangers: the fact is, they and we are dealing with different things. It is as if two men were trying to converse each speaking a language which the other did not understand.

And so in his letter St. Paul puts in the forefront, calling to his own mind and to theirs, the blessed and abiding things which they hold in common, thereby establishing his right to speak to them as he feels compelled to speak.

And, I repeat, St. Paul adopted this Christian method of controversy because, however important the matters were on which he was about to diverge from them, he thanked God that they and he were not natural enemies, but were already united in a common relationship to the Lord Jesus Christ.

There is where we so often and so lamentably fail. We allow the things which divide us to put out of sight the things on which we are at one. Now the real truth is that when we allow those things on which we are united—our common speech, our common history, our common faith in Jesus Christ,—when we allow these things to fall out of our view, it can only be because we ourselves are not in the habit of thinking much about them. It can only be because the things on which we differ—and these differences are almost in every case the effect on one side and the other of different training and circumstances acting upon temperaments finally different,—are really of more importance to us, are really subjects of keener interest to us, than the tremendous things of life and death, of sin and forgiveness, of pain and sorrow, of heaven and hell, on which we are all in one case.

You here in America know the beautiful story of what happened one night in the war between North and South. How the two rival armies lay on opposite sides of the Potomac River, and all the night around their camp fires each army sang

its party war songs. The North sang "The Star-Spangled Banner," and the South retorted with "Dixie Land," and the night air was rent with the discordant cries. Until some one—as thank God there is always some one, somewhere, who sees beyond the immediate occasion!—some one somewhere began to sing "Home, Sweet Home," and the discordant songs began to faint and fail, and the volume of that reconciling song began to increase, until for a time the night air rang with that one harmony. And then it ceased, for how could they go on singing through their tears! There was no need for either army setting a guard that night, for both armies were soft in the hands of God, overwhelmed by one elementary hope.

There is an equally beautiful story from English political history. When Edmund Burke was fighting for his election in Bristol at a time of more than usual political passion, when he was in the midst of a speech the news was passed up to him that his opponent had suddenly died. Burke was struck silent for some moments, and the crowd about the hustings was struck silent, all the passion of the day stilled by the intrusion into their midst of something more ancient and more peremptory. Until at the end of the silence, Burke, uttering the thing that was in all their hearts said:

"What shadows we are, and what shadows we pursue!"

I am not saying that we are to permit the tremendous things of life and death so to overshadow us that we shall not have the heart to take up the duties and controversies of our time. What I am saying is that there is a Christian way of differing. There is a Christian way of conducting our controversies. I admit it is hard. But can you tell me anything which is Christian which to the merely natural man is not impossible? I repeat there is a Christian way even of passionately differing. There is a worldly way of simply trying to score your point. But what is the use of scoring your point if you lose the man? What is the use or permanence of any victory which leaves bitterness behind? What is the use of any victory which does not rest upon the force of reason? What is the use of any victory which leaves the vanquished one sullen and full of purposes of revenge? For myself, in purely personal matters, I am more afraid of a victory than of a defeat.

In the Corinthian letter St. Paul takes the Christian way. He had a controversy with the Corinthians. He knew it was soon to be an angry one, for in his view the fair name of Christ had been besmirched by their behavior or with their connivance. But how does he open the controversy? Does he at once let himself go? No: quite the contrary! He with the first word lifts up his spirit to God. Before beginning he looks up. He tries to think of everything,—of Christ, of himself, of these Corinthians who yesterday were frankly heathen, and who even now are living in the worst place in the world. And when he takes up his pen it is to write:

"Unto the church which is at Corinth, unto these who have committed themselves to Christ Jesus, called to be saints, I thank my God always, whenever I think of you!"

THE INSPIRATIONAL VALUE OF THE COMING AGAIN OF OUR LORD.*

Rev. Len G. Broughton, D. D.

These morning hours we have been spending together have been with the view of presenting practical subjects that may be helpful to you as you go back to your work; and I am talking mostly out of my own personal experience. I have been asked to do that, and I am glad that I have been asked to do it, because I can say "I" when otherwise perhaps I might not feel like doing it.

On Tuesday we talked about living within the circumference of the will of God as a practical possibility; and yesterday, upon witnessing in the Spirit as a practical possibility. We dealt largely with personal experience in the Holy Ghost, taking up the experiences of men and women who have given themselves over to the Holy Spirit

* Northfield General Conference, 1924.
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to be guided and empowered by him. From such lives we see results: and it is that at which we are aiming.

My theme this morning is "The Inspirational Value of the Coming Again of Our Lord." I ask your attention first of all to these words found in the 11th verse of the first chapter of the Acts of the Apostles:

"Ye men of Galilee, why stand ye gazing up into heaven?"

That is what many good people are doing today, standing gazing up into heaven, taking no part in the affairs of the world in which they live, feeling no sort of responsibility for conditions of life around them; just gazing up into the heavens, seemingly without anything in the world to do. One of the best friends I have is doing just that, and that only, today. Unfortunately God gave him money enough so that he need do nothing for the rest of his life but gaze somewhere, and he has chosen to gaze up into the heavens. He talks about nothing else but the coming of the Lord, he seems to think about nothing else. He has no sort of conscious relationship to things around him. Men can suffer and die, and it seems to make little impression upon him, for he is gazing up into the heavens. He is doing exactly what these disciples were doing when this word came to them.

"Why stand ye gazing up into heaven? This same Jesus"—Observe exactly what is said! Do not read anything in it that it does not say, and do not take out of it anything that it says, do not change any of it! Do not try to make it fit into somebody's system! "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is plain enough for anybody to understand.

There are three great comings prophesied in the Scriptures.

First, there is the coming of Jesus as the sin-bearer of the world. All through the Old Testament Scriptures we come upon prophecies relating to the coming of Jesus as the sin-bearer of the world: it is interesting to observe how minutely the prophets spoke of this coming. They told not only of the fact of his coming, but of the place to which he would come. They told of his virgin birth. They told about the conduct of the people at the time of his coming. They told much of his life, and they told very much about his death. They told of his resurrection. I mention these things because they are important when we come to look at the prophecies with regard to his coming again, for we find that all these prophecies in the Old Testament Scriptures with regard to his first coming were literally fulfilled.

The second great coming prophesied is that of the Holy Spirit on the Day of Pentecost. Here again we are told about his coming and the effect of his coming upon the people; and when we turn to the account of Pentecost we find again a literal fulfilment of prophecy.

The third great coming is the coming again of our Lord back to earth. We have more than three hundred and fifty prophecies with regard to that coming, if I rightly divide the Word of truth. I do not claim infallibility with regard to it, nor do I fall out with any man who does not see it as I see it. I do thank God that I have never been afflicted with that ailment!

In these prophecies with regard to his second coming we are told intimately, clearly, minutely, how it is to be, just as we were told how his first coming was to be.

We come, for example, to our text. Here we have our Lord and his disciples upon Olivet. The disciples are gathered close about him, and he is giving them his last message. It is a very important message. And as he speaks to them, something takes place that had never taken place in their memory. Jesus begins to ascend right out of their midst, if we are to believe what is said about it. And we do believe it. Up he goes, without, so far as we know, a word being said by him or by them. I think they were not able to speak. Up he went until after awhile he passes out of sight. He went in his resurrection body. They saw him as he went. And there they stand, these disciples, gazing up through the trackless space where he went, wondering, in amazement.

And as they stand thus gazing, the first word spoken to this world after the return of Jesus to glory, after he had done his work on this earth, after he had by his death paid the penalty of the world's sin, the thing for which he came,—the first word spoken to this world after his return

to heaven was: "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go into heaven." The first word to this earth after the return of Jesus to glory was the promise of his return, the promise of his return in like manner, of his visible return, his personal return, to this earth. And since that promise was made the world has been in one way or another looking for its fulfilment, and it is looking for the fulfilment of it today.

But somebody may ask: "When do you think that promise is to be fulfilled?"

My answer to such a question is, I do not know, and I am thankful to God that I do not know. I know simply what Jesus taught and what his apostles taught after him with regard to it. That is all I know, and that is all any man knows about it. When a man comes into my community and begins to fix dates, probable dates even, for the return of the Lord to this earth to take up his reign among men, I steer clear of him. I will not follow him, nor will I have anything to do with his teaching, because he is going beyond the Scriptures. But if he comes and talks to me about the certainty of his return and the purpose of his return, to reign on this earth where once he was rejected and crucified, then I am anxious to hear what he has to say, because I find a great deal said in the Scriptures with regard to that fact.

As in the Days of Noah.

There is this much that I find in the New Testament with regard to his return:

In the first place, I find he promised to return to this earth when conditions are very much as they are today.

If we turn to the 24th chapter of Matthew's Gospel and begin with verse 37, we find this: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come!"

If we are to believe this teaching,—and I affirm again that I do,—we are to expect that conditions at the time of the Lord's coming will be much as they were in the days of Noah.

Beloved, I do not believe that the Lord ever commissioned the church to save the world! I do not find where he has ever done so. I do find that he commissioned the church to gather out from among the nations of the world a people for his name that will complete the body of Christ; and when the body of Christ is completed, he is coming back to this earth, never mind what the conditions of the world may be, and he is to seize the reins of universal government, and govern the world according to the way he governs heaven today. Then the Sermon on the Mount will find a practical application. The Sermon on the Mount will be the basis of the government of the world when Jesus has the reins of universal government in his hands.

There is another thing that I want to say in passing: I say it because I am so often asked about it by good friends. How could it be possible for Jesus to inspect and govern the entire world from one place? Well, I do not know that we are forced to concede that he is to govern it from one place. But suppose he does take his seat upon some throne somewhere, in Jerusalem, for example, as I believe he will,—but I do not ask you to accept that,—cannot you see that it is perfectly possible for him to touch the remotest parts of the earth at the same time? Why, it is almost possible for us to do that now! In our city of Jacksonville recently, through a high powered instrument some of us were enabled to hear a man make an address in Cape Town, South Africa.

We have got so we can talk all around the world, talk everywhere, hear everything. It is soon going to be so that there will be no privacy at all in life, if it keeps on like it is now. Everybody will hear a fellow when he courts his sweetheart. Everybody will hear her when she courts him, too!

Have you thought how this is progressing and the possible purpose of God in all this rapid unfolding? Why, beloved, we hear music today across continents and

oceans! Music is everywhere in the air. Scientists tell us that nothing is destroyed, that it is impossible to destroy sound, that every sound is immortal, lives forever; that all the music of the world is still living. David is there now playing his harp. We cannot hear it because we are not keyed in, but he is at it, and the music is still going. The song of Miriam is still in the air. It seems to me that all these rapidly unfolding processes are for the purpose of preparing the way for our Lord's universal, worldwide reign, when this world will be reigned over by one king, when there will be no competing governments, when one universal law, one great ethic, will cement the whole race of man. It is soon going to be that we can pick up a telephone, and as we talk with someone away yonder a thousand miles, we can look at them. That is what the scientists are telling us, and they are making it possible now on a small scale.

Now, if all this is possible in this natural world, why shouldn't we be looking forward to the day when all these natural forces shall be gathered up by our Lord, who is the author of them all, who understands every detail about them? Should we not be taking comfort from the thought that the day is coming when he, our crucified Lord, who was put to shame on this earth, shall come back here and seize these forces that the wisest of men will never be able to thoroughly fathom, and untwist all the kinks and knots in them all; when he will be the world's true and indisputable scientist as well as ruler?

That is the day that I am looking forward to, and for that day I am laboring the best I can. For I know from the teaching of his Word that that blessed day will come when his body is complete, and I know that his body is to be made up of all races and kindreds and tongues and peoples. Hence the inspirational value to me is in getting this world as rapidly as possible to surrender to Christ as Lord and Saviour and king, that his body may speedily be completed, that he may come back to this earth and do the job, with the aid of his saints, which has so baffled the church and staggered it in the ages past.

Another Glimpse at the Program.

When we go over to Paul's first letter to the Thessalonians we get another interesting glimpse at the program of his return, 4th chapter, beginning with the 16th verse: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and" —now note!—"the dead in Christ shall rise first: then we which are alive and remain shall be caught up"—he is referring to Christians,—"together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words!"

So when he comes the first thing will be the sound of the voice of the archangel. Just what that is to be like I do not know. The dead in Christ shall rise first. We need not stop to deal with that, because that is plain enough. Then we who are alive who are his shall be caught up together with the resurrected righteous dead, and be taken up together to meet the Lord in the air. And there we shall celebrate the marriage supper of the Lamb; for Jesus has not yet come to this earth. During the time when the bride of Christ is in the air with the Lord, Anti-Christ is to reign on this earth. We are told what he is to be like and what his reign is to be like. I am not going to speculate or dogmatize about any of these things. Anti-Christ is to reign on the earth; a terrible reign it is to be.

When that supper is over, Christ prepares to bring his bride with him back to this earth. The first thing he does is to dispatch an angel back to this earth, as we learn from the 20th chapter of the Revelation, and that angel is commissioned to arrest the devil and lock him in the pit and keep him there a thousand years.

Now, that will be the first time, so far as I know, that the devil has ever been in the pit. We talk about the devil being in hell. The devil is not in hell. He never has been in hell. He is on earth. He is somewhere, and his representatives are everywhere. But there is coming a time when he is to be arrested, and by the decree of Jesus Christ, who is even at the present time the master of the devil,—my friends, let us not forget that!—put in the pit and locked up for a season: it is said a thousand years. Perhaps that is a literal thousand years: I do not know. It is sufficient

to me to know that it is a time when the devil is to be locked up so that he can deceive the nations of the earth no more until the end of this period, when he is to be let loose a little while.

Now, when the devil is disposed of, then Jesus Christ brings his bride back to this earth. He brings his bride back when there is no personal devil to bother them, thank God; when there will be no devil to follow in the track of the church in her efforts to do the work of God; when the church will have full swing without the intervention of the devil. It is a great thing to look forward to a time when the church, persecuted and hindered and held down by Satan and his hosts, will be free, and when the sons and the daughters of men still surviving in the earth that have not been won to Christ during that terrible period of persecution will be swept into the kingdom of God, a nation being born in a day.

And then his blessed reign, without the devil, when the flowers will bloom with a new fragrance, when they will be something like they were before sin came into the garden of Eden, when the birds will sing with a new melody, and when man will triumph in a new atmosphere made by the personal presence of Jesus and his majestic reign!

Beloved, to me this is of great inspirational value, and I try to impress it upon my people in this way. I say to them, Now, since this is our hope, let us be up and doing! Let us not be indifferent to conditions that surround us! No man can have the grace of God in his heart and be content when his neighbor is in need, or when his little spot is clean and his neighbor's spot is dirty. Let us be interested in all these things, but let us have as our chief motive and the great steering dynamic back of all that we do the hastening of the coming of the day of his glad reign among men!

OUR DUTY IN REGARD TO THE LIQUOR LAWS.

Horace D. Taft.*

What are the results of our five years' experience with the prohibition problem?

In the first place it has resulted in enormous benefits for a very large part of the country, one may say, perhaps, for the whole country.

A man who will open his eyes and consider the overwhelming evidence to this effect may get some comfort from it, and also may get some understanding of the fixed opinion of a large part of the American people in favor of prohibition. He will find the results in a great increase in savings, in the marked improvement of the appearance of the school children from the homes of the poor, in the strong conviction on the part of great employers of labor as to the benefit derived by their workmen, in a great lessening in most of the country of the diseases arising from alcoholism and of the large class of petty crimes connected with the same.

On the other hand, an enormous amount of evil has followed the adoption of this policy.

There is no debate on this. The drys admit it, and blame the wets for it. The wets not only admit it, but exaggerate it, and blame prohibition for it.

We all know the main features of the picture. We know of the floods of bootleg liquor coming in over the Canadian border and over our coast line. We know of breweries that are making real beer and transporting it in large quantities. We know of the home brew and the drinking of poisonous stuff. But—and this is the main point,—we know that all of this infamous traffic means wholesale corruption. In the great wet section of the country this corruption has honeycombed the police and detective services and the national enforcement service, and has reached many of the prosecuting officers and in some cases the bench itself. It must inevitably corrupt every political machine wherever the traffic flourishes, for it is in the power of these machines now to confer positions upon their favorites that will pay great fortunes to their corrupt holders. It is eating out the foundations of national integrity, and it is hard to place a limit to its destructive effect on politics and society. Moreover, an entire generation of young people are grow-

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ing up to flout and defy a law that enters into their lives in many ways. Any man who inquires deeply and thinks seriously must feel that a great crisis is upon us.

Now I submit that this question is so vital that it calls on every patriotic man or woman in the country to give his best thought to it that he may think a way out, and having done so, to follow that way to the end with any sacrifice of personal enjoyment, or, what is harder, of opinions or prejudices. And let me say here that I was not a prohibitionist. I was heartily opposed to the policy. I do not now think that it was a wise way to handle the problem.

What Ways Out Have Been Proposed.

First, repeal the Amendment.

I affirm that no man can think clearly on the subject who dreams of such a repeal. In the first place, though many of us know the constitutional requirements, few seem to realize them. Up in my little village some people talk as though a rousing majority in a Watertown town meeting would repeal the Amendment. What is it that the constitution requires? First, a two-thirds vote in one house of Congress,—an enormous majority,—then a two-thirds vote in the other house, then the ratification of the repeal by three-fourths of the states. Twenty-six of the states, or two more than half, adopted prohibition for themselves before Congress touched the matter, and they are drier today than they were then.

I have a friend living in Cincinnati who is strongly opposed to my view of the situation. I put the case to him as to the possibility of a repeal, and in a letter containing several pages of abuse of the law and its enforcement he answered my question. He told how Ohio had turned from wet to dry. Then came the inevitable proposition for beer and light wines. The wets were confident of success. They were beaten by nearly 200,000 majority. He ended by saying that in his opinion Ohio would never go wet in any respect, no matter what the rest of the country did.

The same course of events took place in Michigan. As for the great West, a man who had traveled through a large part of the West the summer before last told me that in most of the states he visited the matter had ceased to be a live question; that in the universities and high schools a student would as soon debate in favor of slavery as to take the wet side of the prohibition question.

But the question hardly needs argument. A wet senator from the wettest state in the Union in a public speech the other day admitted that the Amendment could never be repealed.

Let me repeat that you cannot discuss the question with the slightest intelligence until you have absolutely made up your mind that prohibition has come to stay. This fact rules out nine-tenths of the remarks or arguments which are intended as an excuse for drinking, or as a suggestion of a way out. Of what use to cite the example of some Canadian province, to discuss the beauties of government monopoly, to discuss the question whether the Amendment was "put over," to discuss the advantages of an impossible referendum if the Amendment is here to stay? We are hunting for a way out, and none lies here.

What is the next way? Let us change the Volstead Act so as to permit the manufacture and sale of beer and light wines.

The great difficulty is that we live in a hopelessly wet section, and unless we study broadly the public opinion of the whole country we have no idea of the situation. You might as well ask a man at the bottom of a well his opinion of the landscape as to ask a New York or New Jersey club man his opinion of the United States on this subject. The man in the well is in a wet section too. The truth is that there is no hope whatever of a beer and wine amendment, for, as I shall show, not only is the public opinion of the nation strong against it, but this public opinion tends to grow stronger.

But much more important than that, a beer and wine amendment would only make matters much worse. The flood of hard liquor would still go on, the saloon would come back, the beer and wine would inevitably grow stronger, and the honest officials would be hopelessly handicapped.

Understand that I am not discussing the question of the harm of drink! I am discussing the vital question of the corruption and demoralization. I can think of nothing so hopeless as our situation if we had

a beer and wine amendment. It would be confusion worse confounded. How innocent must those good people be who think that the bootleg trade would be abated in any degree! We should combine all the evils of our present situation with those of the old days.

Of course such an amendment would have to pass the courts anyhow. More confusion! The law would have to forbid the making of beer and wine of intoxicating strength. Does anybody care for beer or wine without a "kick" in it? What does a "kick" mean? One prosecutor in Hartford told me that in the old days the great majority of the cases of drunkenness which he had to prosecute came from beer.

To a man whose mind is not set on indulging his appetite, but has his eyes fixed on the rotting of our moral fiber, the beer and wine amendment offers no way out. But whether this be true or not, there is absolutely nothing in the manifestations of public opinion to indicate the slightest possibility of such an amendment.

What is the next way? Let the law become a dead letter.

Now there are on the statute books of the different states quite a number of laws that are a dead letter. The Sunday baseball law with us in Connecticut is one. So far as I know it does no harm. The police do not bother about it, and are not corrupted by it. The situation is as though the law were not. But how can we possibly make a dead letter of a law when 60,000,000 people are determined that it shall be enforced, when all our politicians and platforms announce that the law is going to be enforced, and, what is more to the point, when a whole army of corrupt officials know that there are millions in the law for them? It is easy to conceive of a situation in which saloons should be open on every corner in every city and in every favorable situation in country towns, with hard liquor, beers, and wines served openly. It is impossible to conceive of such a situation, however, without the corruption of the entire body of officials. These are the men who will not allow the law to become a dead letter as long as it is on the statute book. In that deadly matter of official corruption the law remains one of vast power.

The talk about a dead letter law is shallow. It does not touch the root of the trouble. It does not help us an inch out of this morass that we are in.

The Only Way.

There we are! I think I have named every possible way out except one, that is, the straight, honest, open way,—obey the law and enforce it!

"But you cannot enforce the law!"

Why not?

"Because you cannot enforce a law unless public sentiment is behind it."

Well, for one thing you can obey it. You can stop drinking absolutely, and stop doing your share to make a market for the bootlegger. When you have done that you have done at least the first simple duty, the least that can be asked of a good citizen. The direct responsibility of the drinker for the bootlegger, the responsibility for all the corruption and crime involved, must ever be kept in mind. One cannot dodge it by cursing prohibition or the prohibitionists. Our country is in a situation that can be described as awful. It is up to you, the individual, to find your way out and follow it.

It is hard to exaggerate the folly of those who either refuse to recognize the dreadful results of the present situation, or who, recognizing them, laughingly do their share to augment the evil.

But let us admit freely that a law cannot be reasonably well enforced without public sentiment behind it. There are two things to say in this connection.

In large parts of the country, even in the wet section, there is more public sentiment in favor of law enforcement than we dream of.

I know that this is so in Connecticut, and the last election in Massachusetts shows that even in that state, which certainly cannot be considered dry, a tremendous proportion of the people are outraged by the flouting of the law and the corruption that is rampant. They are eager to know what to do. The chief difficulty in organizing them is finding something concrete for which they can rally. They will find it just now in Connecticut in a legislative program which will greatly strengthen the hands of honest officials. Even in New Jersey the dreadful revelations have brought a day

of prayer, and eventually must bring a reaction.

Then the women are not yet fully organized. In many parts of the country they had no vote on the Eighteenth Amendment. Of course they will divide on the question, but taken as a body there is no doubt whatever that they are much more strongly in favor of enforcement than the men are.

I always tell any audience in Connecticut the story of Amanda Robinson.

Amanda was a young woman of Torrington, and the local newspaper contained the announcement:

"Miss Amanda Robinson has given up her idea of an artistic career, and has made up her mind to marry a struggling young lawyer of Thomaston."

Under this announcement the editor printed:

"We know Amanda, and if she has made up her mind, that young man might just as well quit struggling."

Now Amanda in many parts of the country has certainly not expressed herself very strongly, but we are all pretty certain as to the side on which she will be found.

Another important fact in the present situation is that there have been fatal defects in the method of the execution of the law.

Congress refused to put the enforcement officials under the merit system, and the spoils system never looked so disgusting or proved so harmful as in the enforcement of this policy. Appointments were made on recommendation of Congressmen, and the force was filled to a large extent with political favorites of all descriptions, including even some ex-saloon keepers. A goodly number are in the penitentiary. Very many more ought to be. If an enemy of enforcement had been consulted he could not possibly have recommended a better method to bring about its failure.

This fact has so impressed itself on the public mind that the new Congress will undoubtedly adopt the merit system, make a separate bureau of the enforcement service, and take other necessary steps. The result must be an extraordinary increase in the efficiency of the service.

But I admit again that the law cannot be satisfactorily enforced with public sentiment as it is. But public sentiment is not a fixed quantity. It has changed on many subjects, and on nothing more than on the liquor question.

It is hard for us to realize the revolutionary changes that have taken place in the attitude of the public toward this very question in the last hundred years. A little over a hundred years ago the public began to be critical because the clergy, whenever they had a conference, used to get drunk together. There began to be a stirring in favor of temperance. I remember a dear old gentleman of Watertown, who graduated at Yale in the class of 1829. He told me that he attended what he supposed was the first temperance lecture in Yale College. He said: "It sounded good to us, and we went to our rooms, filled our glasses with rum, and drank to the success of the temperance movement." Temperance societies began to be started. One society required of its members that they should pledge themselves not to get drunk except on muster days, that is, they should only get drunk six or seven times a year. Then they took a step forward, and societies were formed the members of which pledged themselves to drink only wine or beer. Then attempts were made to limit the traffic through law. Licenses were made a little harder to get, hours for closing were advocated, partly on account of the evasion of all laws by the liquor men and partly on account of the growth of the temperance sentiment. The law became stricter and stricter until several states more than sixty years ago adopted prohibition.

The slavery contest, the Civil War, and reconstruction sidetracked the whole movement, but as these great struggles quieted down, the movement began again. I can remember how as boys we laughed at the prohibitionists. We were told that the West was gradually drying up, and we laughed. But the West went dry. Then in my young manhood we heard that the South was going dry,—the South of all places! Again we laughed, but the South went dry. A larger and larger number of states went the same way, and with hardly an exception an attempt to turn the movement back resulted in a larger dry majority. Still we laughed at the idea of national prohibition, even when the actual majority

of the states had adopted the policy for themselves. And here we are!

The movement has become world-wide. There is a strong prohibition party in Scotland and England, in Scandinavia, and in Germany. German statisticians have recently been thrown into most amusing distress over the fact that during the last year, with an increased population, the inhabitants consumed only one-quarter as much alcohol as they did ten years before: and even of this quarter, the disconsolate wets said, a disproportionate amount went into industries and not into beverage.

People say that in the wine countries there is never any drunkenness. Information from Italy throws a new light on this. Mussolini's government by one stroke of the pen cut down the hours of the public houses selling intoxicants by 50%. The whiskey makers of England and the wine growers of France are concerned not alone by the loss of their American market, but by the threat of this movement on their own side of the Atlantic. They are making desperate efforts. In the last general election but one in England every prominent distiller or brewer who was up for election was beaten, and one of the most prominent of the brewers said in a public statement he would confess that the last election brought no comfort at all to the men in their business. Naturally, the whiskey, beer and wine men on the other side are not only lying outrageously about conditions in America, but the public reports of the committees of their associations state that they are spending money in propaganda and in every other possible way in Canada and in the United States to put down this dreadful threat of prohibition.

Occasionally one hears in the wet papers of a reaction against prohibition in this country. This reaction has shown itself in peculiar ways. Each Congress elected since the policy was adopted has been drier than the one before. Except in New York, New Jersey, and possibly Maryland, each election gives the same evidence. Two years ago on a referendum Massachusetts voted by 120,000 majority against a state enforcement act. Last November, in spite of extraordinary efforts and the expenditure of enormous sums on the part of the wets, the people voted in favor of a state enforcement act by 4000. If we can judge by the course of events in other states, a referendum two years hence will bring a large enough majority on the dry side to discourage any further attempts to take the people's opinion on the subject.

We must remember that the remarkable growth of the temperance sentiment during the past century took place without any help from the law enforcement sentiment. Now hundreds of thousands of voters who were opposed to prohibition or were lukewarm on it are in favor of strict enforcement of the law.

I have gone into the progress of public sentiment on this question to show that it has been changing for a hundred years and that in the main the change has all been in one direction, to show also that it is a world-wide question. I believe that any fair-minded man, be he wet or dry, who will study the whole question, will come to the conclusion that we might as well try to reverse the direction of the rapids at Niagara as to reverse the deliberate verdict of the American people on this question.

Personal Liberty.

But there is the question of personal liberty. This law invades that sacred circle within which a man should be a law unto himself.

With this general proposition I have entire sympathy. It was one of my reasons for opposing prohibition. But what a mountain they have made of a molehill! What can you say of the sense of proportion of a man who will place the small amount of personal liberty of which he is deprived in this matter against the dreadful corruption of our national life?

Again, we are asked whether we mean to deny a man's right to argue and agitate for the repeal of an unwise law or Constitutional amendment.

I have never heard this right questioned. But every man is responsible for the use of his own judgment. It is easy for a man of ordinary intelligence to follow these propositions one by one. It is his duty in such a crisis to do it. He is only to be blamed if through sheer obstinacy, through bitterness felt toward the prohibitionists, through a wish to gratify his own appetite, through the moral cowardice that makes

him afraid to be different from his friends at the dinner table or at the club, he refuses to follow his reason and make a pitifully small sacrifice in a public matter of vast importance.

Through the change in public sentiment reasonable observance and enforcement of prohibition are coming in time. It certainly will take many years, and they will be years of great moral and political danger. We cannot prevent the completion of the process, but we can shorten or lengthen this unhappy period as we do our duty or refuse to do it.

There are two clear, logical answers to the question that come to every citizen.

One is: "I will obey the law and help enforce it."

The other is: "Let the country go to the dogs! I am going to have my liquor."

Other answers, no matter how honestly used, are the result of clouded vision and twisted logic.

THE CALLING OF SIMON AND ANDREW, JAMES AND JOHN.*

(Mark 1. 16-20.)

Rev. Melvin E. Trotter.

I am sure they had heard Jesus before. I do not think they would have left their nets, and at least in the one case where they left their father with the hired men, to follow a stranger. They had heard Jesus some place. Two of them at least were John's disciples. To two of those boys John the Baptist had said, "Behold the Lamb of God that taketh away the sin of the world," when he saw Jesus coming. Two of them heard that, so we know they did not leave their nets to follow a stranger. They went right out and said to their brothers, "We have found the Messiah," so they too knew about him. They had been eye-witnesses of some of his wonderful works. They were certainly at the wedding at Cana in Galilee where he turned the water into wine. They saw that. Then they saw the healing of the nobleman's son. And then that great draught of fishes out of Peter's boat, I am quite sure they were there. I tell you after he preached to the multitude he preached to Peter, and Peter never got away from it, either. After that the draught of fishes. He had Peter cast his net on the right side of the boat; made him left-handed; awfully hard to cast a net that way. He fished in the daytime. That is no time to fish. He didn't know anything about the sea; he was a landlubber. They saw that. Yet when Jesus came along and said to them, "You follow me," or "Join me in the way," "Come ye with me," they just left all and followed him.

They discovered that he was worth following. All the way through you will find that if you will only follow Jesus he is worth following. They followed through tribulations, through Gethsemanes, through everything. They never turned back from following. He is worthy all the way.

You know what that following did for James: it cost him his life. John was an exile on Patmos. Peter was beheaded. It cost them something, yet they always knew that he was worthy, and they hung to their faith all the way through their lives. And all the way through the centuries those that have followed Christ have found that he is worthy. Joy and peace and triumph in death come from following him. No one else can give that. No one else can take care of you then. I have seen people die. If you had seen some of the deaths I have had to see! I have seen them die in Christ, too. I promised my God years ago that in my preaching, what little I tried to do in evangelism, I would not spring deathbed stories on men, although I would a good deal rather scare a man into the kingdom than lull him into hell. But I have watched men die, and the man that has got Jesus dies well. And don't you forget it, a man that has Jesus lives well: whether he lives or dies, he is the Lord's!

Well, these men left all to follow

* Northfield General Conference, 1924.
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Christ. It wasn't foolishness to do it. He can do wonderful things. Notice what he said about their calling. They were fishers. He said, "Come ye after me, and I will make you fishers of men!" He exalts their calling. He does not destroy, he converts. Turned from fish to men, to catch men; and one version says, "catch men alive."

He will take your gift and use it. So many people are afraid to use their gifts for Jesus. A little boy was converted in one of our meetings. He was quite a violin player.

Somebody said to him: "How are you getting along with your violin, Harry?"

He said: "I don't play any more. I am converted."

"Why don't you play?"

"Oh, I am converted!"

Why, if you can play a violin, play it! God likes to hear it: play it for him! He is interested in you. He is not subtraction; he is addition. If a boy can play a violin without Jesus, he ought to play it better with him. If you can sing, sing for him! I like to see a fellow that has a gift of gab use it for Jesus, a good talker or a good singer.

You know men that can fish and catch men. If you have a little sympathy and a tender heart, why don't you give your heart and tenderness to Jesus? He can only reach the sinner through you and me. I would take that text from Romans 12. 1, "Present your bodies a living sacrifice!" Oh, if you can play, play for Jesus! If you can speak, speak for Jesus! If you can fish, fish for him; fish for men, and begin to see what a wonderful day it is! He will take any talent you have. What have you? "Well, I have got five crackers and a couple of sardines." All right! Bring them over, give them to him, and he will bless them and give them back; and when you get them back, you can do something with them. He never destroys a faculty.

These men were fishers. I have watched fishermen. I know them pretty well for a fellow that does not live with them all the time, and I tell you they are a great crowd of folks. They know where to find fish, and they know what to do. Jesus took those fellows and said, "Come ye after me," and they started at once. Andrew called Simon, and John went over and fetched James his brother. What a time they had! They had a chance to catch men alive. They became fishers of men.

How did they do it? What is the equipment for you and for me? Well, you have it here. "It is not by might, nor by power, but by my Spirit, saith the Lord." "Follow me," or "Come ye after me, and"—notice now!—"I will make you." That is what we need: "I will make you." You have to confess that is a need in every heart and every life, not only to become fishers, but to lead the Christian life or to be the men and women you ought to be. The fall came in, and we are not the men and women that God wanted us to be, and we have got to be made again. "You follow me," or "come after me, and I will make you to become fishers of men. I will make you to be master over yourselves. I will make you clean."

Take 2 Corinthians 5. 21: "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." There is your righteousness in him, and you have got to be made, and God has promised to make you. "Follow me, and I will make you." That is necessary for a fisher of men, or indeed anything else that is worthy of God and his high calling. If you are going to be anything, you have first got to admit that need.

"I would like to win souls for Christ. Why can't I do it? I am naturally attractive. I can lead. During the war I sold Liberty Bonds every place. I can do almost everything, but when it comes to this work I seem to have no equipment for it." I will tell you what you have to do: you have got to get back to admit that the fall has made you unfit, and you have got to be remade. Make up your mind that has got to come from God! He will take out one thing and put in another. He said, "If you will come to me, I will make you." I wish we could get that plain: if we have it, we have everything we need.

The word implies, too, that you are able to be made, that you are capable of being made. That is the hope that everyone of us has. Take an evangelist or a mission man or a minister. What would a minister do if in his congregation he did not know there was a possibility of men being made?

If you had to deal with men and women just as they are, you would get to a place at once where you would say, "The job is so hopeless, I will quit," if you didn't know that in those persons there were possibilities of remaking by the Lord Jesus Christ and his power.

"You come after me, and I will make you," that we might be made the righteousness of God in him. Indeed it is God's business to make you righteous. It is God's business to give you conversion. It is God's business to take and make you. But your business is to "come after." The reason that I work, the reason that I have such hope, the reason that all these 28 years I have been out telling the story to the most needy, is that here I know if I can get that drunken man in touch with Jesus Christ, he will never take another drink as long as he lives. I know if I can get that crooked man in touch with Jesus Christ, he will make the crooked man straight. He will take the failure and make him a success. He will take the thief and make him honest. He will take everybody that is wrong and make them right, if they will get in touch with him. That is my hope.

What in the name of God do you think we are working for? How do you feel about your minister? Do you realize he is up there trying to do something for you, when you fight him all the time? He is conscious of your nasty meanness and your criticism. You never criticise him but that it gets to him. Some old sister of either sex is bound to get it to him the same day you tell it. I wonder if you think he is just trying to please you. He would rather turn you out and tell your church to go to New Orleans, or somewhere, and quit: but if he is a child of God, he knows that in you there is that possibility to be made something by Jesus.

Old, cussing fishermen; no good to anybody. Curse? Why, Peter was a past master at it! I bet he could swear. He would rather swear at a discount than talk nice and clean for cash. There wasn't anything wonderful about these men. But Jesus knew what was in them, and he knew if he could get hold of them he could make them over.

You can't make yourself. First of all, be conscious that you need to be made. Second, notice, please, that you cannot do it yourself. A lot of people are willing to admit the need and admit the possibility of the change, and yet they hate to admit they cannot do it themselves. I have heard ministers say, "Bring out the best thing that is in you!" Well, just look and see what is in you! The best you get there wouldn't win many souls, would it? From within, from the heart, proceeds what? Read and see what it is that defiles a man. Get a little look at yourselves! Look at Romans, the 3rd chapter: "There is none that doeth good. There is none that seeketh after God. They are together become filthy. Their throat is an open sepulcher. With their tongues they have used deceit. The poison of asps is under their lips: whose mouth is full of cursing and bitterness." Notice this further word, "Their feet are swift to shed blood." And the reason is, "There is no fear of God before their eyes." There isn't a good thing about them. And he has included them all under sin, that he might have mercy upon all. "For there is none that doeth good, no, not one." They have all become guilty before God.

Admit you cannot do it yourself! "In me, that is, in my flesh, dwelleth no good thing." That is absolutely true. And when you get to that place, you will begin to see if you are to be made, you cannot do it yourself. It has got to be Jesus who will do that work. "There is none righteous." All right; God made him to be sin for me that I might be made the righteousness of God in him. "Come ye after me, and I will make you." Not only do you get your righteousness from God, but you get your service from God: you have to get everything from him. There isn't a place in this world that I can turn to; I must turn to him.

Naturally you say: "How can I know that he will do it?" Look at Peter! What did he do to Peter? He took that old fisherman and made him a fisher of men. Read his books! To that same fellow that would deny him he said, "When you are converted you will strengthen the brethren." He said, "Satan has desired to have you that he might sift you as wheat, but I have prayed for you that your faith fail not." And after the Spirit of God came in, you find

that coward, that weakling, has become a mighty man of God, and the first sermon he preached three thousand souls were converted. Didn't he do it for Peter? Didn't he do it for James and John? He did it for everybody that trusted him. Look around and see! The man in your community that amounts to much, tell me why he amounts to much, and you will find out that he got in touch with Jesus. Jesus did it.

"But, Mr. Trotter, I don't know that he can do it with me. My case is different from that of anybody else."

Tell me where! Are you a different sinner from anybody else?

"Oh, yes! Your gospel has done wonders with Harry Monroe and Sam Hadley, but my case is different."

Tell me where it is different!

"Well, I would come to Jesus if I had only come before I went to pieces, but now I have lost everything, now I have gone so far."

Oh, listen to me! He will absolutely restore unto you the years that the locusts have eaten. He will not only give you a clean slate and start you over, but he will restore to you the years. I know how dangerous that sounds. Somebody may say, "I will go out and hit the high spots, and some day I will come back." Before you get back, brother, you may get shipwrecked. Don't be a fool! I was an old man when I was converted. I was 27 years old, and I was the oldest young man you ever looked at in your life, and everything that was dear to me had gone. Now what did Jesus do? He restored to me the years the locusts had eaten. I have been growing younger every year. All these days it has been a chance to go on and know that he is able to do it for me. He will do it for you, I don't care what your case may be.

Somebody may say, "I can't talk." A woman told me that, one time. She could talk about everything else in the world, I never heard anyone go so fast in my life. When I finally got in a word with her, she said, "I can't talk." Let him make you! He has promised to do it.

There was not anything in 1897 that I knew about that I had not gone through. I had taken cure after cure. I had taken everything known to science that I knew of at that time. I had made resolution after resolution. I could no more stay sober than I could fly. When my liberty depended upon it, I would lose my liberty because I would break my pledge. I have signed the pledge with my own blood. I promised the judge never to drink the longest day I lived, and I went right out and did it over again. Just one glimpse of Jesus, and I have never wanted a drink from that instant to this! I don't want one now: that is the best of it. And I was saved before prohibition was here.

Not only that, but he came in and took the place of the old life. "I will make you."

Do you want any more proof? Wherever you place him, you will discover that he is able to do that for everybody. He will do it for you. I do not believe we are ever going to have fishers of men until we are remade by the Lord Jesus Christ. We must be born again, we must be made again. We must be made to have a righteousness that can commune with a holy God. In me dwells nothing that would ever take me into the presence of God. I must come into the presence of God by way of the Lord Jesus.

The condition of the whole thing is in this, "Come after me." What do you want me to do? "I want you to come after me, join me in the way, walk with me in the way." That is what it means.

What is his way? His way is to the cross, but the way of the cross leads home. Remember, not with anybody else in the world but him. It means that you are surrendering to him. It means that you are yielding your will to him. It means that you are going to go where he tells you to go. It means you are going to be what he wants you to be.

"Well, I don't want to do that." You will never be anything until you do.

Let me talk to you folks that are converted. Some of you are converted and you believe that Jesus saves you, and he does; but you have got your own self on the throne, you are a Christian only in name. That isn't surrender. You may get to heaven by the skin of your teeth, but I want to tell you that conversion and salvation depend altogether on your surrender to God. "Whosoever will." You have got to yield your will to God. "Whosoever will, may

take of the water of life freely." It means "not my will, but thine be done." He said, "I delight to do thy will, O God!" and he had no will in the matter. The things the Father told him to speak, those are the things he always spoke. The place the Father wanted him to go, that is the place he went. He came to the place where the Father of necessity gave him the cup and said, "Will you drink it?" He said, "If it is possible, let the cup pass from me, but nevertheless, not my will, but thine, be done!"

I will tell you the result of that. If you do that, God will not only save you, but he will send you out to become fishers of men.

Read what these men did! They left all and followed him. That is the reason we are reading about them today, after all these centuries. Not because they were good men, no, but because they left all and followed Jesus. That is the reason we are going to know about you, because you leave all and follow him.

Do you know why God chose those men? He chose the best men he could find. That is the reason he is using fellows like you and me. He is doing the best he can with the tools he has. He would use you, if you would surrender. Why don't you surrender?

I often think of Saul of Tarsus. He was a blameless, refined gentleman. One day he had a vision of Jesus, and he got to the place where he threw up his hands and said, "Lord, what wilt thou have me to do?" And notice his testimony at the end: "What things were gain to me I counted loss, yea, I counted them as dung that I might win Christ." With his education and his refinement, and touching the law he was blameless, that wonderful man, that man that was taught at the feet of Gamaliel, that man who knew perhaps more than all his fellows, that man became everything because he said, "I am nothing," and he followed Jesus in the way. And that is the man that gave the church its theology. The whole Bible is yours, but there is only one part of it about you, and that is from Romans to Philemon, the Pauline epistles. That is the man who said, "I count it all loss that I might win Christ."

I said a while ago, it is a dangerous thing to see the way of God and not follow it. It is a dangerous thing to hear the Word of God and not follow it. It is a dangerous thing to hear God's call, to come up to Northfield and hear these ministers and get new truth and then not live it. It is a dangerous thing to have God invite you to follow him and then refuse to do it. I am bringing you this message in the name of Jesus Christ. I beg you to follow Jesus, and he will make you to become fishers of men.

It all depends upon your following him. Will you do it? I am not only speaking to the unsaved, but to the saved man. Right here this morning will you do it? Will you say to Jesus, "All right! But I have tried and failed." Don't try again: T-R-U-S-T! "I will trust thee, Lord Jesus! I don't know what you want, but I will go where you want me to go. Just tell me, Lord! Speak, Lord, thy servant heareth!"

A PLACE OF SPRINGS.*

Rev. James Reid.

Blessed is the man . . . . who passing through the valley of Baca make it a well! Psalm 84. 5, 6.

There is no sentiment more characteristic of a land like Palestine than this, Blessed is the man that maketh a well! In the dry and waterless East a well is everything. In some countries lighthouses might be the first essential, or harbors, or roads, and people would call down blessings on the man who built a lighthouse or laid a road, but in the East a well is the center of life. Without it there would be no harvest, cattle could not live, travelers could not move from place to place. The greatest blessing a man could bring upon his head was to be known as a well-maker.

This psalm was a pilgrim song. It was sung by pilgrims on the great march to Jerusalem which every devout Jew made once a year, or once a lifetime at least.

As they went they sang together of the joy of the journey.

* Northfield General Conference.
Mr. Reid is minister of a Presbyterian church in Eastbourne, England.

Probably Westerners will never realize quite fully the kind of spirit that takes a man in the East away from his home and business and sends him off across leagues of land and sea to visit his holy place. We may smile at it as a strange kind of folly, or even criticize it, for we have learned that life is not so much a pilgrimage to God as a pilgrimage with God. But there is something noble in it,—a rare detachment, a fine abandonment, a splendid recognition of the fact that man is after all a pilgrim and a stranger on the earth, and that our first business in life is with God.

They realized that and realize it today, and these pilgrimages are the sign of it. How happy these pilgrims can be Stephen Graham describes in his story of the Russian pilgrims on their way to Jerusalem in our own day. When the peasant has slept in the sacred tomb he says he has been received into the presence of the angels. It is a happy journey, this pilgrimage. The ancient Jews felt the thrill and elevation of it. "Blessed is the man whose strength is in thee, in whose heart is the pilgrim spirit!"

And it is a triumphant journey. It is a long conquest of difficulties. The pilgrim way is the way of mastery over untoward circumstances.

This is the psalmist's illustration of the nature of its triumph, for the man with the pilgrim spirit when he comes to the valley of Baca makes it a place of springs. Where this valley is we do not know, or even whether it is in the region of geography or only in the region of the spirit. There are some who translate it as "the valley of weeping," which gives quite a suggestive sense. But there is a better translation, the more likely one, which gives an even deeper meaning. It is to translate it, "the valley of balsam trees." These trees grow best in places that are dry and waterless. And so the meaning of the psalmist leaps up into a great message which is nothing less than this, that the man with the pilgrim spirit has the power, when on his way to God he comes to some dry and waterless bit of road, to turn it into a place of inspirations. Blessed is the man who has the pilgrim spirit in his heart, who passing through the valley of weariness makes it a place of springs!

Now this is a great and miraculous gift. It is the very triumph of faith over circumstances,—the most characteristic victory of faith over the world. Faith is, among other things, the power to master circumstances and take command of situations in the name of God; it is the victory of the spirit of man over a material world. If a man is out on the spiritual road, there is nothing that will stop him. "If ye have faith," says Christ, "even as a grain of mustard seed, ye shall say to this mountain, Be ye removed, and it shall be done!" There are no mountains that can block the way for a man who is on his way to God.

But this word goes even further: it is nothing less than this, that the dreary and desolate experiences of life can become the places of its deeper inspirations. Who has not his desolate hours, his dreary days, experiences that make him ask whether it is worth while to pursue any noble way of life?

It is easy enough to be happy sometimes. There are times when the inspirations of life lie on the surface. When things are easy, and the road is smooth, and the birds are singing, and the flowers are out, it is easy enough to be happy then. "'Tis a poor heart that never rejoices." There is something really wrong with us if looking back we cannot see glad and shining days which throw a radiance over the past and give us ground for hope. But there are other experiences too: dark days, dull tracts, waterless wastes, where no flowers grow and no birds sing and every step is drudgery and weariness. The cause may be one thing or another, but we all have them. It may be failure, or sorrow, or the fact that we have lost our way for the moment, and our contact with God at that point seems broken. If we were taking stock of experience and asking what life has brought us, would we not often have to confess that much of that kind of experience is just dead stock, unrealized, unmarketable, bringing no gain to the spirit, but just to be got through as quickly as possible and forgotten if memory will be so kind? They are what someone called "gaps of death" in the middle of life. How we got through them we do not know. Perhaps we did not get through them at all, or got through them poorer and sadder, leaving behind us a trail of what we call dead illusions, which means often buried aspirations and discarded hopes and sur-

rendered dreams of good. There are people whose spiritual history came to a dead stand years ago beside a grave or in some valley of failure, and now they are living still, but only the wreck of what once they were: like some ship which is drifting along with her sails gone and her rudder broken, a disabled craft, a derelict swinging to every tide and giving to every current till it finally goes to pieces on some desolate shore.

George Eliot tells the story of one such man with a spiritual outlook who began well enough, but the shadow of a base suspicion fell on him, and he could not carry on, and become a lonely, miserable cynic, and later on a miser. There are countless cases since the war. How many souls were slain in that dry valley God knows! It is not always true that suffering purges and purifies and brings out the fine gold of the spirit. Sometimes suffering hardens, poisons, or lays the spirit open to the deadly thrust of temptation. It was in the Valley of Humiliation, you remember, that Christian met with Apollyon, the foul fiend.

Anyhow, we have not learned the secret of life till we have found the way to manage and master those dreary tracts of life and reached the secret of realizing blessedness there. It can be done, says this psalmist. It is part of the triumph of faith. Blessed is the man who passing through the valley of trouble maketh it a place of inspirations!

What Is the Secret?

Now what is the secret? The secret is of faith, the faith that believes and is looking out for spiritual opportunities.

In the first place we must have the spiritual outlook. We must be on the pilgrim way. That is essential.

If we are merely out for comfort, if life have no other meaning for us than just our own shallow happiness or success, then there are whole tracts of experience that will be dead and meaningless because they have nothing to contribute to this ambition. There are places where nothing is to be had and no gain to be made. What can materialism make, for instance, of sorrow or of failure, or of the tasks that demand from us nothing but self-sacrifice? It can make nothing of them. In point of fact, there is no clearer condemnation of materialism than this, that there are whole tracts of life and experience which are so much waste ground if we are only out for what this world can give,—experiences which we cannot shun, or can only shun at the cost of things which our hearts tell us are worth far more than life.

The less a man believes in God, the more life shuts up its meaning from his eyes. The higher and more splendid our thought of God, the more life is lit up through and through with a meaning that makes it bearable, and often makes it shine. It is difficult to understand a man giving up his faith in the love of God because of the pain and suffering of the world, for instance. That vision of the love of God is the only thing that has the slightest suggestion which makes these things intelligible or gives any hope that they can be worth while. Only the faith in a God of such love that he is more interested in our character than our comfort, a God who cares only for our goodness as his children, and who will have no goodness except the goodness that comes of our own choice and insight, even at the risk that we may go down,—only that thought of God has the smallest hope of making life intelligible. To reject that kind of faith because of the miseries of the world or the dark things in life only means that we are not out on the spiritual road at all.

But this faith goes further. It asserts that there is no experience which has not something to give us, no dark valley which has not its inspirations, no waterless waste that has not its wells of hidden water, nothing in life that has not the possibility of the voice of God, and of God's dealing with us in love.

Geographers tell us that the soil of the Arctic regions with their snow and ice does not really differ from the soil of the tropics with their luxuriant vegetation. It is the sunshine that makes the difference. If only the Arctic zone had the same warm air in which to expand we should see a glorious transformation. And so it is with our life and its experiences. The waste places have their hidden wells, their buried seeds of blessedness if only we meet them in the atmosphere of faith and love. For God is in it all,—the bright and the dark, the barren and the fruitful. It is all of his appointing, because it comes to us in a world in which he rules and reigns in love. Every waterless way has its hidden wells. Every dark place has its own inspirations. "Once

you have started on the pilgrimage," says Mr. Graham, "every step on the road is a step to Jerusalem. Even steps which seem to have no meaning are taking you by by-ways and lanes to the great high road." It is this faith in life which enables us to meet it victoriously. As Stevenson put it, out of his own experience of life:

For methought that beauty and terror are only one, not two,
And the world has room for love and death and thunder and dew;
All the sinews of hell slumber in summer air,
And the face of God is a rock, but the face of the rock is fair.
Beneficent streams of tears flow at the finger of pain,
And out of the cloud that smites, beneficent rivers of rain.

But the second part of the secret is that we should make the effort in this faith so to deal with experience that we shall find its inspirations.

Experience is never automatic in its working. Out of experience God is coming to meet us, and we have to go to meet him there and to look for him there as a pilgrim digs for the springs that are just waiting to rise into his life when he uncovers them. But we can make the effort in the faith that these inspirations are there. And so this message is a call to this way of dealing with experience, to the faith that seeks God there, and asks when we come to the dreary valley what springs are waiting, sure that we can find them.

That is how the great heroic souls have always mastered life. They have sought and they have found.

Take, for instance, the ordinary dreariness and drudgery of life. There are springs there if we look for them.

How is it that even in dreary labor you will find one man singing at his task and another finding in it only what tires his spirit to the point of rebellion? The one has found the springs. He has someone to work for, perhaps, which makes labor light; or he has seen through all he does a world that demands service, however humble; or it may be he has looked higher and realized that in his own way he is a co-worker with God, making something, shaping something, adding to the beauty or the comfort of his world.

How is it that in two homes side by side you will find cheerfulness and joy in one, and in the other only gloom and weary, burdened days that are always happening? The one has found the springs in the drudgery and self-sacrifice and petty, irritating things; the other has missed them.

A good deal of the joylessness of life comes from the fact that people have not learned how to enjoy themselves, how to extract the joy out of ordinary things, out of the tame, familiar, commonplace duties and occupations of life. They have missed the fact, perhaps, that God means people to be happy in his world, not with the kind of happiness that shuns the familiar things to seek for hectic excitement in some artificial carnival. God meant people to be happy and to find the joy in things which often bore us just because we have allowed ourselves to be bored and have not determined to find the interesting in the commonplace and the enjoyable in the familiar. Joy is there if we will set ourselves to find it, joy in labor, joy in love, joy in the beauty of earth around us, joy that waits like a hidden well to bubble up in hearts that are open to it.

Or take the valley of failure. Many people have found that a place of springs.

Phillips Brooks found his call to the ministry there. He wanted to be a schoolmaster, but he failed, after a brilliant career full of hope. He might have left in that valley the skeleton of his better self. But he set to work, brooding, thinking, wondering what this experience might mean for him, and the inspiration of the ministry took hold of him.

There is hardly a place which can bring such inspiration as the place of humiliating failure if we are utterly open to be taught of God about ourselves, and to face facts and learn from them. We may even discover there the real secret of success which had been hidden from us by the false thing we called success, but which was no success at all. And if we will just get down to it and search for reasons, we may find that all the time we have been missing the true springs of power by relying on our gifts perhaps, or our reputation, or the desire to please people. These surface springs have failed us, or have not been enough for us, and we have suddenly found ourselves like Lancelot in "a land of sand and thorns," and we are "weary and alone." But if we search and are open, we

will find the real secret of power for any service that is worth doing, which is the ambition to serve God.

Or there is the dreary depression and disappointment with life that comes over us when we have lost heart for things. It may be only a physical mood, of course, or have its root in some physical disorder. But again it may not. It may be there is something wrong, a false attitude to life, a sense of our own self-importance which the world has not been realizing, we think, or we have been failing in prayer, losing our faith in its reality. That in itself is one of the waterless places people pass through. There is no man out on the spiritual way who has not his times of dryness of soul in which the finer springs of tenderness and reverence seem to have dried up. That is a perilous hour. It is the time when people grow weary and give up, and the world gets at us. But there is nothing to do with it except to take it to God and confess it all, and make up our minds that he has some deeper discovery of his grace to give us just there. Religion's reality depends not on what we feel, but on what God is. The place of dryness may discover to us the strength of a new dependence on God.

Or there is the dreary place of conflict with others, of strained relations with others. Nothing tests the spirit like that: the time of opposition, of hard things said and bitter things done. It is so difficult for us there not to become bitter or petty, not to say to ourselves with our hot, hurt pride that we will not go on. Now there are springs in that desolate valley, the springs of a new tenderness for people, of a new pity, of a new love for others. Yes, it is true you can learn to love a man in Christ's sense just at the very point where he hates you. You can find a new interest in him, a new desire to win him, and a new sense of the wonder of God's forgiveness of yourself. That is the Christian victory: the place of opposition and strife may become a place of springs.

The Victory of Christ.

Was not this victory over circumstances the victory of Christ? Look at life as he went through it! Look at the spiritual country in which he lived and through which he went going to Jerusalem! Weariness, failure, hatred, opposition, disappointment, temptation, loneliness, and Calvary at last! Was there one of these places in which he did not open up wells of inspiration? That is, in point of fact, one of the great meanings of Christ for the world: that he took life just as it met him, walking the way you and I have to walk, shunning nothing, fearing nothing, and so faced it with God that he made of every dark and desert place a place of springs where you and I may drink today as we pass along that selfsame road. Christ was always the master of the situation. Nothing was ever too much for him. He touched no hard or bitter road without leaving there some shining track that takes away the fear and the bitterness for those who will follow him there. And there was Calvary at last, that dreary place with not a single surface spring of human fellowship to drink from, no friends, no sense of success, no gratitude, nothing but God the Father: and he went into that valley and made it THE place of springs, the spring of love divine, redeeming, awakening, whose very waters are nothing less for a human heart than life from the dead.

As we look through history and through our own lives, does it not seem that this is indeed God's way of leading us to make the place of our failure and weariness and spiritual poverty the very place of revival, so that when we come to such a place we may begin to lift up our hearts with hope? That is the lesson of history and experience. The darkest hour, we say, comes just before the dawn, and there is meaning behind the phrase. It means that God's grace is always near, and nearest of all, perhaps, when our very need and trouble, and it may be our sin, have forced us to dig deeper and to believe more desperately so that we are thereby laid open to his reach.

If it be so, is there not a hope here for the days in which we live? What of the outlook for the future? There are pessimists abroad as they scan the spiritual horizon. That need not dismay us, for it is the part of a true messenger of God always to speak to men from a constant sense that we live in a world which but for the grace of God is threatened with disaster. No man who does not see that is fit to be listened to for a spiritual message. But is this valley of spiritual dryness through

which we are passing not the very place where at last we may expect the springs? Can we not see the signs of them, indeed, not of mere expediency but of Christian outlook, in the new thoughts of international life, for instance, that have awakened, the new vision of world brotherhood, the demand for real religion, the new interest in Jesus Christ which has never been so vital as it is today among many thinking people, in the kind of outlook which makes a modern writer in a popular magazine put it down in black and white that "the ideas of the kingdom of heaven and the fatherhood of God are sound fundamental social and political ideas, and while they mean nothing more than pious phrases to us, we cannot run a business properly or invest money righteously or cast a proper vote without them."

What is our business as Christian men and women today? Is it not to dig deep, to believe in the spiritual possibilities even of this age of disillusionment and moral inertia? The springs still run though the surface is dry. God still reigns.

WHAT IS SUCCESS?*

Rev. Daniel A. Poling, D. D.

Someone has said that success is personality. If this be true, your success or your failure is you. My chief concern in life is to succeed. If I have one passion supreme, it is the passion to succeed. Now it becomes very important that I should have a proper, an adequate definition for success. What is it?

A while ago a gentleman said to me that in this day it is impossible for any man to succeed without a bank account; that in New York he must have a very considerable bank account to make a measurable success; that it is out of the question for any man to get anywhere without money; that he may have strength of body and of mind, he may have determination in his heart, and high vision may have been set for his soul, but unless he is able to finance the project, he cannot go through with the matter.

I think he is mistaken. I am inclined to believe that money is more frequently a liability than an asset, that it is harder for a man to succeed with money than without it, that it takes unusual character for a man to survive with a fortune. I am just about convinced that God knows some of us so well that he does not trust us with much money, and that we have more to be thankful for than we realize in our poverty. If as a minister in a New York parish I have been able in the past five years to read aright the lives of men and women with whom I have come daily in contact, I say to you that money in large amount is more frequently a liability than an asset, and that certainly it is a sad thing for young people to come into possessions that they have not earned.

There are those who tell us that environment is absolutely necessary to success; that a man is very largely as he is born, that certainly he is as he is circumstanced; that he starts toward success or failure when he leaps out of his cradle.

I imagine that no one here tonight appreciates more keenly than the speaker what an asset environment may be, how much it means to be born well, how much it means to have pride in ancestry. But God pity the individual who waits on his ancestry! David James Burrell said some time since in his own pulpit that some people die leaning up against their family tree. A friend of mine told me of a conversation in which he participated during the war, in which a young man said to him that whether he enlisted or not, whether he went to France or not, he would not be misunderstood or misjudged because his people came over in the Mayflower; he seemed to feel that way about it.

I remember a brilliant young gentleman from the Philippine Islands, a native of that far eastern country, who in the course of a conversation one day in which we turned to some of these matters that I am intimating tonight, said:

"I am my ancestor. My line begins with

* Northfield Christian Endeavor Institute, 1924. Dr. Poling is a New York City pastor.

me. I hold myself responsible under God for myself and for those who come after me."

And we who had learned to know him well knew that he was speaking out of a deep sorrow, out of a hidden humiliation, but that he was rising to stand above it.

And there are those who have said that good health is absolutely essential to success, that a man or woman with a great physical handicap cannot hope to achieve largeness in life.

During the past winter I have several times looked out of my study window to watch a middle aged man step from his door to his front porch, and turn his sightless eyes toward the Hudson and the Palisades. When he built his house there upon the Rock of Hastings he could see. He is blind now, but he has achieved his greatest success in life since he lost his eyesight. And he stands there with the warmth of the sun on his face and the glory of it in the memories of his soul, and there is a calm and peace about the figure that somehow build into the message that one preacher is trying to prepare. Physical strength is not absolutely essential in the race that you and I are running.

I rather think that I need to safeguard what I have just said, for you are young women and young men. God knows that not one of you can afford to waste any physical strength or despise any power that is in your blood and brawn. You will need every ounce of your body, every vital force of your being, before you get through with time and begin with eternity. Oh, how many there are who are wasters: courteous and generous and genial, unselfish to abandonment, who would not work an injury to another, but who do waste themselves! The riotous living of this day and generation, the insidious thinking, send them out to be wasters. Young people of the Christian Endeavor movement, be conservationists! There will come a time presently when you will stand against the wall of a great moment in your life, when you will feel an opportunity toward which you have been dreaming as well as working, and when God pity you if, compelled to call upon the last reserves of physical strength, you call and find them wanting because they were thrown in ahead of time! There the gravest issues of your life will join. I know of no more pathetic tragedy than that of the man who faces such an occasion only to say, "It might have been: God pity me!" Wait with your late hours until you are 75: perhaps then you can afford them,—you cannot now. You may come to the office in the morning for a time able to say, "I have covered my tracks well: no man knows the night I have lived." The resourcefulness of youth, the physical competency and the abandon of youth,—that time will pass.

It was years ago that I went one day to the Big Six conference meet on old Ohio Field. I went under some difficulties. Those who were near and dear to me sought to dissuade me. They did their best to persuade me to stay at home, because I had a close personal friend carrying the colors of Oberlin College, and I myself was bound by every personal relationship to spend all of my enthusiasm on Ohio State University: but I went. I safeguarded myself as I thought by going into a remote section of the stand reserved for non-participants, for those that had no scholastic connections, and there I sat apart. Things ran along smoothly.

It early developed that the issue of the day, so far as the winning of that meet was concerned, lay between Ohio State and Oberlin College. My friend was the distance man carrying Oberlin's colors. They came at last to the mile race. Ohio State was leading Oberlin by five points. We already knew that if Oberlin won the meet, she would win because my friend was able to win the distance events: one at least, two perhaps.

The starter called the men to their places. They came out of their tents, dropped the blankets from their shoulders. I caught the eye of my friend and smiled in his general direction, and he saw me in the stand and smiled back. The starter said, "Are you ready, fellows?" They were ready, on the mark. The crack of the pistol reached our ears, and they were off round the track, once, twice, three times, my friend trailing the bunch, but running strong, in good form. Now they are in the back stretch, the last lap, and I see him quicken his pace and lengthen his stride. He flashes by one man, two men, three men, four men. They come into the home stretch. He fights it

out with his supreme rival, breasts the tape, winner by a yard. And when the din of cheering has subsided, the announcer tells us that a Big Six record has been broken, and that Oberlin now leads. My friend has been called upon, and not in vain.

The meet is not over. The last track event of the day is the two-mile race, and my friend must run again; and if Oberlin wins that meet, we know now that she wins because he is able to do a thing that until then had never been done,—win the two major distance events in one afternoon and against fresh rivals.

I sat out on the edge of the bench. I felt the blood pounding in my veins. I gripped myself and strained my eyes in his direction, caught his smile and flung it back. I knew that in spite of the gruelling pace he was still strong and fit.

The announcer says, "Are you ready, fellows?" and his voice is tense, for he understands the situation and all involved. They are ready. On the mark they are set, and the crack of the gun reaches our ears. They are off round the track, once, twice, three times, four times, five times, six times, seven times. Such a pace I had never seen before; I have never seen it since. My friend has trailed the bunch, and now again they come into the back stretch, and his stride lengthens and his pace quickens. He flashes by man after man, a streak! He comes into the home stretch, fights it out to the last inch of the way with his supreme rival, breasts the tape, winner by a scant inch. And when the din of cheering has subsided, the announcer tells us that a second conference record has fallen, and Oberlin has won the meet, because Baker has been able to do an unprecedented thing.

In memory I saw him in the rain and the cold, the mud and the slush, going weary miles around a track at home: no crowd in the stands, no band, no waving colors: dull, weary, monotonous business. Wasn't he a fool? Why didn't he wait until the conference meet, until the Big Six day on Ohio Field? Why? Because had he waited, he would not have been there.

God needs first team women and men today, and you are getting ready by running a race in the rain and the cold and the obscure places: you are getting ready to run a race to win a world. God pity you if you run yourselves out ahead of time! God pity you if you squander your strength of limb and brain and soul before your day! Hold fast that which you have, and feel it grow within you as you give yourselves increasingly to the things worth while!

What is success? "I know of no success I would care to have that does not in its soul possess happiness." A greater than you or I said it. True it is.

Did you ever hear anyone say, "I have tried so hard to be happy, and I have failed so miserably"? Of course they have, if they have tried. They never will be happy by trying to be happy. Happiness does not come in such a way. But go on quietly about your life, thoughtless of self, unselfish for others, doing the work of the day in your world, and happiness will come to you. Happiness is a by-product. Happiness is the result—if you will allow a change of figure—of disinterested goodness. And you all may possess it. I find it quite as often waiting in the doorway of the poor as standing in the livery of the rich. There is no happiness without work: I mean, work with the hands, work with the head, the compulsion that comes with work, work that must be done.

A generous man of means asked me sometime ago how it was possible for him to supply his son with that great urge which he himself knew because of poverty when he was a boy. Said he to me:

"He knows it is not necessary for him to work; whether he works or no, he will eat. He hasn't the urge that I had when I left home with ten dollars in my pocket and an idea in my head. How can I supply him with that which my poverty gave me?"

And there was something in his query. What wrong ideas we have! There is more than a measure of truth in the statement, "Three generations from shirt sleeves to shirt sleeves."

I know of no success that is worthwhile when accompanied all the while by worry.

Worry! Was it Beecher who said that worry is the rust on the blade? It is not the revolution that destroys the machinery; it is the friction, that fine sand of worry. And how we all worry, how we anticipate the impending event! How we lay up our money against a rainy day that perhaps we will never reach!

It is said that when Thomas Carlyle moved to London he discovered that his next door neighbor was the owner of a blooded rooster. This rooster slept through the day and stayed awake with others at night, exercising his vocal organs at the expense of the community. Carlyle remonstrated with the owner of the prize bird, and the owner objected, insisting that the rooster crowed seldom more than two or three times during the night. And Thomas Carlyle replied:

"Yes, and what a time I have waiting for him!"

What a time we have waiting, waiting in our worries: waiting for the bird to crow, waiting for the injury to come! There are some worries that we are responsible for. Let us remember that, and let us face the fact that the anxieties that we are responsible for are our responsibilities!

What are we to do with worries? John Wesley said, "Do not dandle them on your knee and pet them: spank them and put them to bed!" Assume an aggressive campaign, locate their machine gun nests, drive them out, and then stand up without begging a single issue, and invite God to come to you: and I say that whenever a woman has done her best, whenever a man has played his full part, God will come to him and lift him up as surely as Jesus came to Peter and took him from drowning Galilee.

But what is success? Success is doing your best, your level best, your dead level best.

You have never done it. I never have done my best, but I am on my way. Some day with the glow of another morning in my face I will feel that I have come to it, but now I know I have not.

Young people, out there is success, your dead level best! Go toward it to the end of your days, and then go on, for this life is but the childhood of your immortality! Here is the beginning: with God is the ultimate. And in these conferences you are gathering that message out of your lessons, your dead level best. Angels cannot go further. Jesus Christ himself was not less supreme in this elemental fact than you can be. He did his best to the cross, and beyond. You can do your best.

But to do your best you must find the test that gives you the opportunity of doing your best, the thing that you so fall in love with that all you are is brought forth. The saddest sight perhaps next to that other tragedy is the sight of one who does something he can never love. This used to trouble me more than it does tonight. I have gone away oppressed from individuals who were related to occasions that they were essentially superior to, and yet who had no way out. I say that it troubled me at one time more than it does tonight. Why? For I have seen men and women make glory out of the commonplace, and even out of the mean.

I remember the old lady in the little country village where we lived who used to come into my mother's house to take care of the babies in our home. I was the first born, and I watched the other eight come along, and I used to see her with my mother's babies in her arms,—arms that would have been empty had they not held my mother's babies; and as she sang to them she sang the songs of the motherhood that had been denied her. I understand it better now. She had an exultation in those days, an exultation that went with her to the end of all her days.

And I remember the janitor in the old church, the man who rang the bell and built the fires and watched when the cement fell out from between the rocks, and put the cement back; who hurried me away when I made a dam in front of the church to float my ships upon; who loved that church as his very own. I know now that his silence—we called it that,—was quiet dignity: he was a keeper of the house of God. As a lad he had hoped to preach. There was no way for him to do so, for a home was dependent upon him, he stood in the place of his father. He sent his brother to college eventually. And he was but a doorkeeper in the house of the Lord, but what dignity was in him! He did his level best.

Mr. Wood, a correspondent of the New York "World," a brilliant writer, some time since wrote an article after he had gone to see an infamous play in New York City that lampoons the missionary. In this article he said: "I am not a Christian, I belong to no church, but I know intimately one hundred missionaries in China. Every man among them is my peer, every woman

among them is a queen. I know them to respect them and admire them." Why? This was the reason that he gave: "Because they have said, 'Here we find our supreme opportunity to release our lives.'" I think that is just about the finest tribute to the missionary, to his work, that I have ever heard. I have had new enthusiasm for the missionary collection ever since I read that. They have fallen in love with their job, big enough to make them love the life of it, big enough to bring out the full surrender of body and mind and soul. That is it! That is success.

But finally, success is a spirit. The man who CAN is the man who WILL. Success is not muscle, not brawn, not bone, not blood: success is a spirit. For it is "not by might nor by power, but by my Spirit." Success is saying "I will" to love, and then adding, "trusting in the Lord Jesus Christ for strength."

DECIDE FOR CHRIST!*

Dr. Stanley Addison.

As we come to this closing opportunity to register what is really in our hearts, I am asking myself again and again if we have received every bit from Jesus Christ that we ought to have received. I do not doubt but that some of us have been blessed in larger measure than others, and yet there is one blessing that every one of us should have received.

Quite a good many years ago, while living in the city of St. Paul, Minnesota, it was reported that the president of the United States was to visit St. Paul. St. Paul is the capital city, and everyone in the capital city, as well as everyone in Minneapolis and the surrounding towns, was anxious to give the president a great welcome. I remember some of the preparations, the decorations. The city was in gala attire the day when the president was to come to the capital and make a speech to the people, the first speech which President Taft made in our state.

I wanted to see and hear the president, because I had never, up to that time, seen a president of the United States. We here in New England get the opportunity once in awhile, but our presidents have not often traveled into the West and spoken to the people. And so, being a college boy, I went down to the State House, and climbing up just as far as I could, I took hold of the rope that was to keep the people from coming any nearer to the president. I had been there for hours when the crowd began to gather on all sides, and I remember I had to fight to keep my place, and it was quite a task to keep hold of that rope with everyone striving for my place as I then thought and felt. But oh, what a grand thing it was to be there when the band came playing, with a line of policemen from curb to curb, then the secret service men, then the president's open auto, and then the officers again on horseback! They came up on Capitol Hill, and going around to the back of the capitol, we waited in that great throng. Then there was a hush, as if everyone knew that the president was coming out from beneath that great dome. He came and gave us a splendid address, and I realized what a privilege it was to have been able to hold that advantageous position and to hear the words from the lips of our president only a few feet away.

After his address he turned and went beneath the dome again. And, my friends, then there was registered in my ear what I have always considered some of the most pathetic words I have ever heard. In that moment of silence when the crowd stood motionless as the president disappeared beneath that dome, I heard someone on a step much lower than mine say this:

"I did not see him!"

And I thought, after all that struggle, after all that weary waiting, after all that mighty attempt, not to see the president of the United States!

I am reminded that it is possible after all the glorious things we have heard and seen here, that someone might still be saying down deep in his soul or in her soul, "I did not see him!" Oh, the tragedy Northfield would be for any soul compelled to say that! I want to say to you, good friend, if there is a young man or a young woman here that is saying, "I have not seen

* Northfield Christian Endeavor Institute, 1924.

him, I have not been satisfied, I have not felt the touch of Christ upon my heart," if you will only give us an opportunity we will stay with you until the glorious light of the Son of God shall shine in your face and you know that he is yours, and that you have seen him in all his glory.

You have been asking us to write our names in your books, and now, let me plead with you to let him who now paints the sunset on yonder cloud write his name upon your heart! Let him write the name that is highest over every other name, the name of Jesus Christ, upon your heart, as we hold this last service together!

I have been thinking about a special verse from which to say a few words. It is found in the 5th chapter of James, and the 17th verse: "Elias was a man subject to like passions as we are, and he prayed."

There is nothing greater than to see a man in the full control of himself. Just to see such a man is to make it easier for one to believe that God made man in his own image. On the other hand, there is nothing sadder than to see a man who has lost control of himself, who is going down the toboggan slide without any check. To see a man like that is to make one weep. We are often warned against the latter; seldom is anything said to warn us against the former. But do you know, I believe there are times when every power that is within a man's or within a woman's heart ought to be allowed to flash out as if by a great, raging fire, because to restrain that power at that particular moment is to lose all progress and to lose many a crown that might be won. Somebody has well said, "There are many men that live and die, upon whose monument sad-eyed angels might well carve these words, 'He died of too much self-control.'"

I do not know of any word that has been hurt more by mis-usage than the word "passion" used in this verse. Elias was a man of like passion as we are, yet he prayed and he prayed. "Passion" is a pure word. Someone has said that a noun is known by the adjectives which it keeps in company. Passion means "set on fire with affection." Do you know, some of the biggest brains this world has ever known have been set on fire by a loving heart? Jesus had a great compassion for the Holy City. We are told that as he paused for a moment upon the hilltop near Jerusalem he wept. His heart was filled with compassion.

Has it ever been true in your experience that you have wept over your own city? Is it ever written in your diary that you wept because of some of the conditions that exist in your own city? Perhaps you are saying to me, "But, Mr. Addison, you must remember we are only young people; as yet we have not assumed the burdens." Jesus Christ was only a young man. He never attained unto even my own years. No; Jesus Christ was possessed with the passion to save his own city. And, young people, I am speaking to you tonight in this manner because you are God's Christian soldiers, and I am wondering if you have ever tried your weapons. Will you not draw out your sword from its scabbard as you go away from this hilltop tomorrow, and will you not take that sword in your hand and try and find out of what stuff it is made? Will you not bend it from tip to hilt and see if it isn't a sword that was intended by God's Holy Spirit to mold the characters of men and women? The sword of the Spirit is yours and mine, and God is with us here and now. From this rendezvous God is calling us out into the world to drive back the foes of iniquity, to stop the onslaught of the foes of the kingdom of Jesus Christ.

I am amazed when I think of the liabilities of Christianity. What liabilities we have! And yet, look at the assets of Christianity! You ask me what are the assets of Christianity? The greatest asset is the passion of God's only begotten Son. Jesus Christ was so possessed with an enthusiastic love that he was willing to lay down his life for the world; and you and I as good soldiers and as heralds of a passion are to go out to the world and tell them by word and deed that our hearts are aflame for the cause for which he died.

Young people, can you feel that tonight on this beautiful spot God is saying through Calvary's cross to you and to me, "I have stopped at nothing: will you stop before you have done your best to bring in God's kingdom?" God in his infinite mercy, out of the beauty and the environment of heaven, and best of all, out of his own heart, gave Jesus Christ to die on the cross that the world might be saved. Doesn't that

create enthusiasm in your heart for God? Doesn't that bring a passion to your heart to tell the wonderful story of this great Saviour? I pray, Christian young people, that as you go back to the life of the world you are going to sound forth victory into the heart of this old commonwealth of Massachusetts.

A few years ago I stood on the shore of Echo Lake in New Hampshire. I had heard of Echo Lake, and I wanted to cry something that I might hear my voice echoed yonder from the hilltops. But, you know, it was so mysterious, it was so wonderful, that I could not get just the word that I wanted to call into that great space. Finally I gained courage, and I lifted up my voice and cried as loud as I could, and I heard a voice that I had heard before echoed off here and yonder and away to the very hilltops. Oh, young people, thousands of voices are being poured forth into the world today, and many of those voices are voices of the household of faith, voices of the kingdom of God! And what Northfield means to me, and what I pray it means to you, is a new voice to go out into the world and stand and let that voice be echoed clear to the hilltops of time. Oh, let the name that is highest over every name have its rightful place in the environment to which you return!

CHRISTIAN ENDEAVOR AS A PROMOTER OF WORLD FELLOWSHIP AND WORLD PEACE.

Rev. Francis E. Clark, D. D.

The influence of the Christian Endeavor movement in promoting peace and goodwill between denominations and races and nations of the world has not been fully realized, so quietly and unostentatiously have the individual societies done their work. But the very genius of the society has made it inevitably a movement for interdenominational and international goodwill, and goodwill must lie at the basis of peace, whether between individuals or nations.

Members of the societies did what individually they considered their patriotic duty in the war days, and there were few conscientious objectors in their ranks. But the very fact that among the millions of Endeavorers some are found in all the nations of the world, and in all Protestant denominations, made world fellowship inevitable for young people who have taken the same obligations, subscribed to the spirit of the same pledge, worked along the same lines, covenanted with the same Lord, in the same way.

It was feared, even by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement. They were surprised and rejoiced to learn at its close that the societies had increased in Hungary, and doubled in Germany, and that all the Christian Endeavor Unions had held their regular national and other conventions in the dark days of the war, almost without interruption.

What organization in America, if imported from one of the "enemy countries," would have retained its popularity and increased in numbers during the years 1914-1918?

The reason undoubtedly was that the societies in all lands stuck to their principles as a purely religious, non-political organization, owing allegiance only to their own churches, their own country, and their God.

When the war closed there were in the Christian Endeavor ranks few sores to heal or broken bones of good fellowship to bind up.

In other wars, too, the society has exerted the same influence. After the Spanish War Christian Endeavor went in at once with the missionaries to the Philippines, Cuba and Porto Rico as an instrument of fellowship and goodwill. It has brought Mexicans and Yankees together in Texas and Mexico in neighborly Christian union, and through its international conventions has increased the goodwill of Canadians and the young people of the United States, who have in these meetings often taken counsel together in all good feeling. In Arizona and New Mexico whites and Indians mingle fraternally in Christian Endeavor conventions, the Indians often being the hosts.

A striking example of the healing power of religion over the hearts of young people was shown after the Boer War in South

Africa. As is well known, the bitterness excited by this war between the two races has seldom been exceeded. The war was fought chiefly, as is usual, by young soldiers, some of whom on both sides were Endeavorers. Many hundreds of young Boers were captured and sent by the British government to prison camps in St. Helena, Ceylon and Bermuda. Here a revival of religion broke out among them, and hundreds of these young converts formed themselves into societies of Christian Endeavor,—no less than nineteen societies in the prison camps of St. Helena alone, and as many on other islands. They had their union meetings, published a little paper, "The Striver," and were even able to hold miniature conventions between the members of different prison camps.

When in Cape Town, the chief city of South Africa, I was able to attend the first united meeting of any kind of Boers and British a few months after the cruel war came to an end. It was a Christian Endeavor Union meeting. Many young men from both armies were present. The utmost good feeling prevailed, and before the meeting closed all united in repeating, each in his own language, the 23rd Psalm and the Lord's Prayer, and in singing in the two languages, to the old tune of Dennis, the supreme hymn of Christian fellowship:

"Blest be the tie that binds
Our hearts in Christian love."

Since the World War closed the same influences have been at work in Europe. The Swedish-speaking Finlanders and the Finnish-speaking people of Finland, who have not always been on the best of terms, have united in Christian Endeavor meetings. In Poland the Polish and German Endeavorers came together in the Christian centers for days of prayer and hearty communion. In Latvia the Lettish and German Endeavorers have learned to fraternize in their community meetings.

The latest example of this union of hearts was the great Christian Endeavor fellowship convention held in Hamburg, Germany, under the auspices of the European Christian Endeavor Union. Seventeen European nations were represented by delegates. Some 12,000 people crowded the largest halls in Hamburg, and processions of Christian young people, with their songs and banners, gave Hamburg a sight it had never before witnessed. Germans and French, Hungarians and Poles, Czechoslovakians and Jugo-slavians, Russians and Scandinavians, English and Portuguese, were all there in happy accord. The swords of war-hate were beaten into plowshares of useful common service, and the spears into pruning-hooks of a common religious purpose.

The American state conventions, never so large as during the past year, do much for good fellowship between our different sections and nationalities. Young people of the East and West and North and South come to know and esteem each other. Whites and blacks and yellows and representatives of all the races whom cosmopolitan Europe has sent to our shores, attend these meetings and find in this brotherhood common purposes and emotions, and methods of service they had not before realized. Representatives of fifty different denominations, increasing in numbers every year, declare their loyalty to their own churches, and their friendship with all other Christians, and their desire for genuine interdenominational and international fellowship, in a multitude of Christian Endeavor conventions and union meetings.

Who can doubt that this is of God's ordering in these days of clannishness and of sectional and racial enmities?

A supreme desire and prayer of the Christian church for years has been for greater interdenominational fraternity and closer union. God has answered these prayers among our young people. Shall we not coöperate with him in this great method of promoting Christian fellowship and worldwide fraternity?

Rev. A. C. Dixon, D. D., of Baltimore died on June 14 after an illness of several months. He was 71 years old.

Dr. Dixon was ordained to the Baptist ministry in 1876, and among others occupied important pulpits in Brooklyn and Boston before being called to the Moody Church, Chicago. From this he went to Spurgeon's Tabernacle, London. During D. L. Moody's life he was at times associated with him in evangelistic work. He was a gifted, Biblical preacher whose lifework will endure.

THE SCHOOL OF RELIGION, ATHENS.

My dear Mr. Moody,

I remember with pleasure meeting you some years ago in Boston. Doubtless you are familiar with movements and events that have been transpiring in the Near East during the past decade, but particularly during the last two years in connection with deportation and population exchanges, which have cost multitudes of people most deeply.

The School of Religion is the outgrowth of two theological seminaries which rendered vital service through more than half a century in Asia Minor, but which were both closed at the outbreak of the war in 1914. The reorganization which resulted in the union of the two seminaries into this single training school occurred in 1922, under the auspices of the American Board. The school has carried on a division both in Constantinople and here in Athens, but public conditions are rapidly centering the majority of the work here.

I wish you might have sat in the school circle last Sunday evening. It is our regular custom to gather in the library after supper, and about the table to sing a few hymns, and then one after another to give account of the day's experiences. The humorous, the pathetic, the inspiring, the discouraging, all find their place in these laboratory reports of where men and women and little children are struggling, sinning, triumphing.

On last Sunday 740 people in groups and schools, ranging from 23 to 80, had been under instruction in the Scriptures and their practical bearing on daily living. These schools are among Greek Orthodox, Armenian Gregorian, and Armenian Protestant, and in the Greek, Armenian and Turkish languages. Added to this were fully 500 more in church services at which one or another of the students had preached. (This does not include the work of the regular preachers, only that reported by the students.) Blind Krikor Demirjian is sought as a preacher in the different camps increasingly. I think we may expect from him something of a George Mattheson development as the years go by. When I realized that these students were, in three different camps, taking the substance of courses in the school and adapting the material to these camp classes, you can at once guess at the twofold sense of joy and humility that leaped up in my heart: twofold, seeing our laboratory method of leadership-training at work naturally, vitally; realizing the responsibility that rests on us in the school to keep the training well based and living in its emphases.

Members of the School of Religion, Athens.

The opportunities for this work are ex-

ceedingly extensive. I return to find Kokkinia alone a village-camp of 65,000 people, and the other camps growing rather than reducing,—practically all of these peoples the Board's accepted constituency when in Turkey. Surely the mere fact that they now dwell on the west in place of the east side of the Ægean makes them no less precious in the sight of the heavenly Father! And on that basis, can they possibly be of less concern to the missionary privilege and task?

Hospital visiting by two of the women students of the school should be added to the above in last Sunday evening's report.

Prof. Levonian modestly mentioned that he hoped some things he had said in the "Rahnima," also in the "Moslem World," may have found some readers.

Then we quietly stood in prayer for the blessing of the Lord upon the day.

In addition to this student work five native pastors are giving themselves in unsparing service in these camps. All of them are themselves refugees, having served earlier in Turkey, gone through periods of banishment and imprisonment, but through the providence of God have lived to serve in this great human need about us. One of them told me yesterday of the value he had found in reading the RECORD OF CHRISTIAN WORK while in his ministry in Turkey, and I then remembered having subscribed to the magazine for him and three others. Owing to their personal loss they are greatly in need of sermon and inspirational material, and I write to ask if you will be good enough to enter five subscriptions to the RECORD for these five Christian workers.

Yours faithfully,
Ernest Pye.

(We have acceded to Mr. Pye's request, charging the five subscriptions to the Gift Subscription Fund.—Editor.)

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

18966..$2 00	18967..$2 00	18969..$2 00
18970.. 4 00	18972.. 2 00	

Receipts.

Bible Institute Colportage Association, Chicago.

18973 .....$1 05

Moody and His Fellow Workers.

Three lives are interwoven into the recently published volume, "George C. Stebbins: Reminiscences and Gospel Hymn Stories," a narrative of the soul-stirring evangelistic campaigns of the latter part of the 19th century. George C. Stebbins, with a most becoming humility, recalls the incidents of his own fruitful life, and in so doing gives a most treasured glimpse of the great D. L. Moody and to a lesser degree of the singing evangelist, Ira D. Sankey. Associated with Mr. Moody for many years as soloist, composer and chorus director, Mr. Stebbins is well qualified to interpret the life of that far-famed evangelist upon the background of a warm and intimate fellowship.

It was in 1876 that the evangelist engaged Mr. Stebbins to organize a choir to assist in a three months' campaign that was to be held in Chicago. That was the first of a long series of most delightful associations with Moody and Sankey. The story of those great tabernacle meetings that swept both England and America into the nearer presence of God is most impressively related. Between the lines of this remarkable volume one seems to hear the great Moody preach his sermons on divine grace, and to hear, likewise, the no less great Sankey and Stebbins sing "Saved by Grace," "Jesus Is Calling," "Green Hill," and "Wonderful Words of Life." The author tells the history of some of the more famous songs in the Gospel Hymn series, and how they were used by Moody, Sankey and himself for the shepherding of souls.

Mr. Stebbins shows us a Moody essentially human, a great lover of men, a devoted husband, and a playfellow father. The reader marvels at the iron energy of that great winner of souls. In Chicago, in San Francisco, in Northfield, in London and Edinburgh, they labor together, Moody, Sankey and Stebbins, for the glory of God and the salvation of their fellows. Possessed with a determination to succeed in whatever he undertook, with a judgment quick to discern between the true and the false, and a yearning passion for the souls of men, D. L. Moody was able, in the forty-five years of his active ministry, to bring into the keeping of the great and good Shepherd literally tens of thousands of God's children.

We are glad that George C. Stebbins, the last of that immortal group of great revivalists, is yet alive, and that he has given us in his reminiscences such a realistic account of his own life and that of his distinguished colleagues, Moody and Sankey.—"Zion's Herald."

The above, reprinted from "Zion's Herald," refers to the volume which we are offering as a premium with the RECORD at the special combined rate of $4, or a saving of a dollar on the book.

Next Month.

Reports of addresses at the Northfield Young Women's Conference will be given in our next issue.

Also an article from Dr. Wilfred T. Grenfell, written at Kyoto, Japan, on his homeward-bound trip.

OUR BOOK TABLE.

For Workers.

As the Twig is Bent: A Series of Habit Talks for the Daily Vacation Bible School, by Arthur Henry Limouze. Presbyterian Board of Christian Education, Philadelphia. 48 pages. 50 cents.

After discussing "What is Habit?" the power of habits, and when to form habits, further chapters, 26 in all, are given to the various habits of character, courtesy, conduct, religion. Each chapter has an Aim, a Memory Verse, the Problem Stated, and the Lesson.

In Pulpit and Parish: Yale Lectures on Preaching Given in the Year 1883-4, by Nathaniel J. Burton. Macmillan Co., New York. 376 pages. $1.75.

We pass on a statement by Dr. Charles E. Jefferson:

"I am glad you are reprinting Nathaniel J. Burton's 'Lectures on Preaching.' I have always considered his lectures one of the best courses in the entire Lyman Beecher series. I was fortunate enough to come upon these Burton lectures near the beginning of my ministry, and they left a mark on me which abides to this day. One cannot read them and ever forget them. They were juicy when they were delivered, and at the end of forty years they are juicy still."

One Hundred Projects for the Church School, by Milton Carsley Towner. George H. Doran Co., New York. 198 pages, illustrated. $1.60 net.

The term project has been used for years to specify an experiment in agriculture. Now it is taken over into the field of education to signify an act, involving a problem to be solved, carried to completion in a practical result through purposeful activity. In other words, children learn (think) by doing something real.

Dr. Towner specifies 100 such projects in this book, covering the grades from kindergarten to senior and beyond. They relate to eight general subjects, and contain bibliographies and references that reach out in all directions.

The book, then, contains suggestions for a whole school, each teacher adopting and adapting those projects appropriate for his grade.

Recreative Athletics: Suggestions for Programs for Recreative Athletics, Games and Sports, and for the Promotion of Physical Fitness (Revised Edition), prepared by the Playground Association of America. A. S. Barnes and Co., New York. 128 pages. 60 cents.

A condensed manual about the organization and conduct of recreative athletics for playgrounds, schools and industrial plants (not including college and professional athletics). Chapters deal with track and field meets, group and mass play, water and winter sports; also with organization and administration and theoretical and statistical aspects of the subject.

The booklet is full of ideas and suggestions, from the simplest to the latest and best approved.

Psychology of Leadership, by Henry Edward Tralle. Century Co., New York. 234 pages. $1.75.

A good, wholesome book. The titles and subtitles are expressed in the long words which have become the stock in trade of psychologists, but the reading matter is human and sensible.

Mr. Tralle has had experience as a leader in religious education. At many points he illustrates from his own experience just what he wants to get across, and always helpfully. We judge he must be a good specimen of what he preaches.

The chapters have to do with instincts, intelligence, personality, subconscious resources, memory, habit, the will, and other elements of leadership equipment. A number of quotations from other writers and a list of books for further reading are appended to each chapter. Anecdotes and illustrations from life and history abound. As a matter of fact, the theory of these things shakes down to a small modicum. There is no padding: Mr. Tralle writes lucidly and to the point. Pick the book up, and you are tempted to read on and on, thinking as you read.

Psychology for Bible Teachers, by Edward Aldridge Annett. Charles Scribner's Sons, New York. 241 pages. $1.50.

Quite comprehensive of its kind, and not posing offensively as an advanced textbook on psychology, this meaty volume will prove valuable to the average teacher or parent who wants to understand the pupil's or child's personality under his skin.

Mr. Annett is a practical man, having spent 15 years in India as director of teacher-training for the World's Sunday School Association. He knows the difficulties teachers have to meet, and how to get behind them and dissolve them. This he does by gaining understanding of the mind in all its elements and relations. Chapters dilate in untechnical language but correct psychology upon the association of ideas, the memory, the imagination, the instincts, suggestion and autosuggestion, the subconscious and unconscious, heredity, habit, the intelligence, the heart and feelings, motive and ideal, the will, conscience, conversion, character, and home training. Is there anything else in this line that the teacher or parent would like to understand

better? If so, doubtless he will find it somewhere in the book.

The author seems to have read about everything on the general subject, and incorporates the cream into his own experience and observation. He never loses sight of the Christian objective.

Primary Program Book for Use with the Daily Vacation Bible School Textbook "God Revealing Himself in the Lives of Men," by Florence H. Towne. Westminster Press, Philadelphia. 64 pages. 25 cents.

Telling how best to use the periods devoted to memory work, pictures, music, games, etc.

Studies in Criticism and Revelation, by Thomas Jollie Smith. Fleming H. Revell Co., New York. 192 pages. $1.50.

This book, by the professor of Hebrew and Old Testament Studies in Ormond College, University of Melbourne, Australia, consists of eleven lectures, each independent of the others but all on the one theme of the relation of certain kinds of criticism of the Scriptures to the latter as revelation. They are popular in form. But they are admirably thorough.

The author has done a distinct service in presenting a complete series of clear definitions of the various kinds of criticism employed in the study of the Scriptures. He emphasizes the "Historical Criticism," and makes a much needed distinction between it and what is strictly higher criticism. He presents very forcefully the conservative position.

His space is needlessly occupied, however, and his argument not strengthened, by such protestations as "I shall be ridiculed," "I have been called a reactionary," "I am quite prepared to stand among the few," etc.

One is inclined to agree with Dr. F. W. Norwood, of the City Temple, London, when he says in the Introduction: "It seems to me that he regards the modern critical movement far too entirely as if it were only a hostile thing, and that he expects a far too complete return to an attitude towards the Bible from which many have moved away irretrievably."—W. O. S.

Of Historical Interest.

Christian Monasticism: A Great Force in History, by Ian C. Hannah. Macmillan Co., New York. 270 pages. $2.50.

A book to keep on one's shelves after reading, for it opens up a subject little known or written about.

Prof. Hannah—he is professor of Church History in Oberlin College,—has found that his students know little of the labors of the Christian monks of the Middle Ages outside of monastery walls, at which period, indeed, monasticism was "one of the twin pillars of civilization, the other being the tradition of Rome." So he begins with the desert monks of Egypt, and takes up outstanding "saints" one by one or in groups. The rise of the friars is also sketched, and there are chapters on the monk as missionary, statesman, and soldier, and on monastic literature and art. The Jesuits are the latest order he describes: Anglican monks and nuns get only a paragraph.

The tone is irenic and appreciative. There is an enormous amount of condensed information.

Historical Development of Christianity (The), by Oscar L. Joseph. Charles Scribner's Sons, New York. 189 pages. $1.50.

Every generation or two should have a new handbook of church history. This is the one for the present time. It is well done, clearly printed, the arrangement and titles are convenient and inviting, and it is admirably adapted for use as a textbook, having rather extensive lists of references for further study not only for the general subject but for the topics of each chapter, and questions and suggested subjects for discussion.

The book suffers, however, from its necessary limitations. Probably no other sort of textbook is more tantalizingly inadequate than those of this sort in history, whether ecclesiastical or political. The only way that it or any other such book can be made of practical use is to follow out its original intention and expand the study suggested by it.

The chronological table is rather curious. It is difficult to detect the principle of selection of the seventy-odd dates. They include "The Quinisextine Council of Constantinople," "The Peace of Westphalia," "The Gettysburg Address," and "The Lambeth Appeal."

It is one of the Life and Religion Series, edited by Frank K. Sanders and Henry A. Sherman, and is but lately off the press.—W. O. S.

Mystery-Religions and Christianity (The): A Study in the Religious Background of Early Christianity, by S. Angus. Charles Scribner's Sons, New York. 357 pages. $3.50.

Cults and faiths (the mystery-religions) which for over a thousand years powerfully influenced the Mediterranean world, and which are to some extent operative today, even in the Christian church in some of its branches, certainly deserve a full and careful study such as Dr. Angus, a professor of the New Testament in St. Andrews College, Sydney, has given them in this impressive book. So tangled were the threads of teaching and mystery in some eleven centuries that selection for comment among these strands is difficult.

The Greek Eleusinian mysteries com-

monly receive attention, but the majority of these occult faiths were of obscure Oriental origin. The Egyptian Isis and Serapis even swayed minds in the Greek world, where Gnosticism also was potent for half a millennium. These mysteries covered an enormous range, from Orphism to Gnosticism, and from the orgies of the Cabiri to the fervors of the Hermetic contemplative.

Dr. Angus essayed a great task when he undertook a survey of these competitive and lingering movements and motives, including many pathological conditions of illusion, suggestion, and hypnotic hallucination, as well as of mass-psychology, but he has done his work well, treating of the Græco-Roman crises in their bearing upon the mystery-religions and Christianity, defining what such religions are, elucidating their three stages, showing their appeal, exhibiting the defects of the mysteries and their ultimate failure, and making clear the final victory of Christianity.

For the definition of mystery-religions many pages are required, and the result is a description rather than a formula, including these elements: a system of religious symbolism, a religion of redemption, a gnosis, a sacramental drama, an eschatological religion, a personal religion, and a cosmic faith. Religion thus becomes an expression of ultimate attitude to the universe, the summed-up meaning and purport of a man's whole consciousness of things (as Caird would put it), and this problem, on which the mystic philosophies labored with but partial success, Christian idealism, according to our author, has solved for us.

The viewpoint of this book is critical, yet irenic, seeking to evaluate what was good in these half-crazy cults, avoiding the narrowness of a John Wesley who saw in Catherine of Genoa "a fool of a saint," or of a Farrar who termed a fervid interpreter of Hellenism an "Ugly Greek." Dr. Angus shows truth and error side by side,—true spirituality and the magic sacramentarianism of the literalist, faith and credulity, high idealism and coarse occultism. With all their faults and perversions the mysteries "stood for much of permanent value," above all emphasizing "the perfect humanity and passion of the Deity" and suggesting "a fellowship of suffering as the pre-condition to participation in the divine victory." In the person of Jesus, described by James Martineau as "the realized ideal," the seething hopes and dreams of paganism found satisfaction, and "the inextinguishable yearnings of the world's desire" were more than fulfilled. The mystery remains, no longer as a manipulated magic, but rather as an eternal adventure in the realms of grace.—C. A. S. D.

Stranger than Fiction: A Short History of the Jews from Earliest Times to the Present Day, by Lewis Browne. Macmillan Co., New York. 377 pages, with maps and diagrams. $2.50.

The "history," especially up to the chapters on "Joshua of Nazareth" and "How a New Religion was Created around the Story of the Crucified Prophet" (150 pages), is so garbled and full of unrestrained fancy and untruth that the whole book is thoroughly discredited.

In Lighter Vein.

Fun and Philosophy of Safed the Sage, by William E. Barton. Pilgrim Press, Boston. 189 pages. $1.25.

This fifth volume of Dr. Barton's parables has been tasted by thousands of readers as they have appeared in a number of papers week by week. There is the same good sense, optimism, and cheery humor as of old, the topics being picked up in daily life, 63 in all.

Furnace (The), by Dan Poling. George H. Doran Co., New York. 311 pages. $2 net.

The story of the last steel strike and the Steel Report worked into fiction, it would seem, the bias being against the steel company.

War background and flavor are provided by making the leading man, a Pennsylvania miner of Finnish descent, a war hero, and with him two friends, a chaplain and a major. The love story works in a girl whose identity is concealed until the trial scene at the end.

The plot is well sustained, and dramatic in its sudden turns. There is plenty of rough stuff, and no mush; but why two ugly attempted rapes in one book? Realistic descriptions of life and labor in the steel and mining towns of Pennsylvania hold the reader's interest and are intended to awaken his indignation and social instinct.

Traces of Dr. Poling's involved sermonic style here and there get lost in the swing of the story, which gives new conceptions of his literary ability.

Lost Treasure of Umdilla (The), by Annie M. Barnes. Fleming H. Revell Co., New York. 224 pages, illustrated. $1.50.

A corking good story, whose missionary spirit and appeal are not forced, but develop naturally.

Mollie and Billy, young people in their teens, accompany their father as he returns to his post in Central Africa. The "lost treasure" is a fancy chair which King Leopold presented to Umdilla, a native chief, and used by him as a throne. It disappeared, no one knew how or whither. But Billy and his friends stumbled on to it in the forest.

From the time the decision was made that the young people could go, through their voyage to England and Antwerp and thence to the Congo, then the plunge into the in-

terior with all its perils and hardships, the story moves along with crowded movement and adventure. It might have happened yesterday, so realistic is it, and true to experience.

Young people will find Mollie and Billy and the others good company.

Man from the African Jungle (The), by W. C. Wilcox. Macmillan Co., New York. 248 pages, illustrated. $2.50.

The author was a pioneer missionary to East Africa of the American Board. He went out with his wife and baby in 1883, and made a footing at Inhambane, in Portuguese East Africa.

The book relates incidents that have impressed themselves upon the author's mind, and include the usual—or unusual—vicissitudes of learning a new language, perils of all kinds, and later successes. But such vicissitudes are always fresh with the personality of the individual, who in this case met them with resourcefulness, shrewdness, humor, and spiritual qualities that dare to face anything in the name of Christ.

Romance of the Last Crusade (The), by Vivian Gilbert. D. Appleton and Co., New York. 235 pages, with frontispiece. $2.

The passing of six or seven years has not dimmed the romance in this narrative. The author had the faculty of putting in print items of permanent worth. The book is full of human interest: not a dry paragraph in it.

Major Gilbert was an actor before the war. He enlisted in the artillery, was sent to France with a London unit, thence to Macedonia to fight Bulgaria, and later to join in Allenby's capture of Palestine. All but about 60 pages are given to the latter enterprize.

Major Gilbert was fitted to tell the tale by his education and temperament and upbringing in a Christian home where he had read the Bible. For by his brief references he makes the Bible real to the reader as it became to himself. "God seemed very near to us in the Judean hills," he says. The Bible, in fact, became guidebook and history to the army. At one place the author relates how Michmash was taken according to the strategy of Jonathan.

There are sentiment and humor in many anecdotes told. The heroic effort of the soldiers stands out, their endurance under a blistering sun and in the midst of swarming insects. The military aspect of the campaign commands admiration. Brief sketches and asides depict the natives, the camels, the land itself. The climax is the capture of Jerusalem, with certain comical incidents that will not find their way into official histories.

One closes the book with the feeling that Major Gilbert has indeed succeeded in making the campaign live permanently, with much of historic significance and awakened memories of Bible realities.

Roses of Saint Elizabeth (The), by Jane Scott Woodruff. L. C. Page & Co., Boston. 147 pages, illustrated.

A beautiful story, partly historical in its associations with Wartburg Castle and its memories of Luther and other personages, partly fantasy. St. Elizabeth was wife of one of the landgraves of Wartburg, a character of rare beauty and sympathy around whose life have gathered legends of certain supernatural happenings.

The story is woven around Katrina, daughter of the castle keeper, and Fritz, her village playmate. The plot does not wander far from the placid town of Eisenach in the last century.

A book for young people, but older ones will appreciate its charm. This is a tasty edition, with generous print and wide margins and choice illustrations and decorations.

Son of Nicodemus (The): A Story of the Christ, by Howard Agnew Johnston. Fleming H. Revell Co., New York. 221 pages, illustrated. $1.50.

Quite an interesting story. It opens at the time of John the Baptist's ministry, and runs to the conversion of Saul. Simeon, alleged son of Nicodemus, is the leading character. He presently becomes a disciple of Jesus.

Other characters prominent are Abdon, who turns out to be the rich young ruler; Matthias, later elected apostle in Judas' place; Miriam, daughter of Bartimeus, who with Simeon provides the love story. Nicodemus, Zaccheus, Saul of Tarsus, and many others of the Gospel personages appear more or less as certain selected incidents in our Lord's life are woven into the story.

There is nothing mawkish about the book: the plot prevents that. And it is true to the Gospel record, and brings out the vital truths about the person and teaching of our Lord.

Missionary Education.

From Over the Border: A Study of the Mexicans in the United States, by Vernon Monroe McCombs. Missionary Education Movement, New York. 192 pages, illustrated. 50 and 75 cents.

The author is so friendly and enthusiastic a believer in the Mexican people that his spirit catches the reader from the start and warms his heart as he reads on. He is thoroughly familiar with his subject, and with other Latin American peoples.

The book covers the usual ground of such studies, giving some statistics, but supporting statements and conclusions with incidents and results already attained that point the way to better understanding and success in our contact with Mexicans. The immigrant tide is growing fast, as there is no quota restriction against Mexicans.

The reader will find many new facts and new viewpoints. Several illustrations from photos are impressive. Constructive suggestions appear in many sections, such as "Starting a Mission," "Organizing the Work," and so on in all lines.

New Days in Latin America, by Webster E. Browning. Missionary Education Movement, New York. 226 pages, illustrated. 75 cents and $1.

Since twenty Latin American republics are surveyed in this book, the treatment is necessarily sketchy or telescopic. There are six chapters. The first is descriptive, then follow chapters on Racial Backgrounds and Social Problems, Economic and Political Factors, Instruction versus Education, the Religious Situation. The Call to Service then reviews evangelical works from the beginning, and considers present and future problems and possibilities.

The author is a Presbyterian missionary in Uruguay, and has traveled all over Central and South America. He writes out of 30 years' experience. His style is pleasing,—indeed, the casual reader will pick up the book with as much interest as the member of a study class.

A Guide to Pronunciation is helpful.

Sermonic.

Old Gospel at the Heart of the Metropolis (The), by John Roach Straton. George H. Doran Co., New York. 298 pages, with frontispiece. $2 net.

"I have read reports of Dr. Straton's sermons," said a New Yorker, "and I have found him to be on the right side of every question he has discussed. While his subjects have appeared to some to be 'sensational' the fact is that in the actual discussion of these subjects Dr. Straton has preached the gospel of Christ with marked clearness and power. He states his case with a judicial-mindedness that all thoughtful people must approve."

There are 18 addresses, and a character sketch by Wm. G. Shepherd entitled "An Oldtime Religionist."

World's Greatest Love Story (The), by Grace G. Jones. Stockton Press, Baltimore, Md. 182 pages, with frontispiece.

Eleven textual sermons, anecdotal, but not lacking in exposition and argument. Also a poem, and "A Short Story." The personal element and other features of an author's first book are visible. Miss Jones is an evangelist in the Methodist Protestant Church, and has a true message.

Various Themes.

Church of the Spirit (The), by Francis Greenwood Peabody. Macmillan Co., New York. 208 pages. $2 net.

Described in the preface as being the last of a series concerning "the teaching of the New Testament and its applicability to modern life." Perhaps the best known of this series is "Jesus Christ and the Social Question."

Underneath the discussion of the "Church of the Spirit" there runs constantly the contrast between it and the "Church of Authority": a distinction which is frankly made and treated in the first chapter.

It is a fascinating piece of literature. The style, the wide knowledge possessed by the author, his broad culture, his devout spirit and his broad charity combine to captivate the reader.

It is interesting to note how this fruit of these modern times falls back, however, upon mysticism for its vindication of the validity of religion. Of course, it is not singular in this respect, but only a striking example of what is rather common today.

But in spite of its modern character the reader is obliged to recognize a quality of detachment in the writing that upon closer scrutiny reveals itself as merely a primeval characteristic of what a past generation knew definitely as the New England mind. There are places in it, indeed, that are simply provincial.—W. O. S.

Conversion, Christian and Non-Christian: A Comparative and Psychological Study, by Alfred C. Underwood. Macmillan Co., New York. 283 pages. $2.

There was a time when a book like this would never have been written,—in days when the "comparative" in religion was never glimpsed, and when psychology was a form of theology. We have lost as well as gained by the change, and it is time for nice discrimination between various competing "faiths" and tendencies. We have so much faith in Christianity that we have no fear for the consequences when it is "compared."

The standpoint of this full and interesting book is thoroughly Christian. Its author, now professor of the History of Religions in Rawdon College, Leeds, formerly taught in Serampore College, Bengal,—a fact which perhaps accounts for his ample treatment of the religious phenomena of India.

The discussion follows two main lines,—historical and psychological. Under the former heading critical attention is paid to conversion in the Old Testament and later Judaism, in "classic" Christianity (a new use for that adjective!), Hinduism, early Buddhism, Islam (better spelled Uslam), Greece and Rome, and in various non-Christian cults. In Part II are discussed conversion and adolescence, experiences preceding conversion, types of conversion, its immediate accompaniments, the psychological mechanism of conversion, revival experiences, and fruits of regeneration, individual and social.

The array of instances of emotional strain and of change of attitudes experienced by

followers of various faiths given in this book is very impressive as to the fact that the human soul, having been made by and for God, is inevitably restless until it rests in him. In some cases, however, the citation of such alleged instances of non-Christian conversion seems rather far-fetched. Of course the term "conversion" is not held in exactly the same sense in all connections, the references being in some instances to raptures, emotionalisms, or perhaps "counter-conversions." There is a sense in which the departure of a poor boy from home on a quest for learning might be said to be a conversion. But in many cases no sense of sin is present, no change of conduct ensues. Dr. Underwood does well, then, to append a chapter on conversion in its comparative aspects, and to conclude that in our search for the highest form of conversion we are led to Christianity, which is "a reaction in which Christ is central." In the ideal life which he embodies "there are no provincialisms." He is the ideal of all human conduct and the crown of all human strivings after the good and true.

It is quite a long way the author travels in order to reach this goal, but he makes very clear the peculiar preëminence of the way to God that lies past the cross on Golgotha.—C. A. S. D.

Curriculum of Religious Education (The), by William Clayton Bower. Charles Scribner's Sons, New York. 283 pages. $2.25.

A general sentiment prevails among religious workers that without sacrificing spirituality, science should be introduced into the methods of religious pedagogy, so that the young people may be trained not in a haphazard way, but according to some organific principles which will accord to knowledge its place as an instrument for the enrichment and control of experience. Into this question the curriculum of religious education, at present in a state of transition, continually forces itself for recognition and criticism.

In this book Professor Bower, who teaches in the College of the Bible, Lexington, Kentucky, treats of the curriculum as discipline, knowledge, recapitulation, enriched and controlled experience, and social adaptation, adding an analysis of experience, showing the function of knowledge, arguing for continuity, and giving a due amount of attention to historical subject-matter. The curriculum that is here commended is a thoroughly dynamic one, accompanied by a sense of reality which is found through the immediacy of experience.

The chapter on Historical Subject-Matter is especially interesting, touching on some difficult questions,—such as the evaluation of the ethical ideals of the Old Testament. Professor Bower well remarks that religious education is subject to the handicap that in this province the "feel of firmness and substantiality, if there ever was any, gives place to a feeling of illusion." The same thing might be said of much of the philosophy of the day: it seems to start nowhere and to arrive in vacancy. As for religion, the substantial datum is the personal experience by man of the indwelling of the divine. The people who are now wondering whether "there is anything in religion" will get all the faith they need as soon as they are "taught" by Jesus and "caught" by his love. Then they will be fitted in turn to instruct others, particularly the children, according to "curriculum experiences"—as this author phrases it,—that are real, typical, choice-involving, continuous, absorptive of knowledge, capable of indefinite expansion, social and shared, and resulting in a disciplined will.

This is a fine pedagogic ideal, and religious workers everywhere would do well to go immediately to work to open up the approaches to it.—C. A. S. D.

Ethics, In Theory and Application, by Horatio W. Dresser. Thomas Y. Crowell Co., New York. 509 pages. $3 net.

A companion volume to "Psychology" by a now well-known author, who by hard work for years has won for himself a place among respectable philosophers and insightful writers. Both books emphasize their respective subjects, as is right, in theory and application.

The author's purpose is to consider "the great issues of moral life and theory anew in the light of recent tendencies." In this effort he enlists the aid of psychology, and seeks to relate his subject to other fields of interest, such as international law and sociology. He points out that controversies over religious creeds have also increased our interest in questions strictly ethical. He perhaps makes a mistake in saying that the objection that philosophers deal in abstractions and seldom agree does not apply to ethics, for unless ethics be merely a code of by-laws or rules of the road it must orientate itself in philosophy,—a rich and a riotous field.

Dr. Dresser divides his subject into three Parts,—the Basis of Ethics, Goodness and Freedom, and the Moral Life. The paragraphing of the text, with insets in heavy black type, joined with the clear print, conduces to easy reading. The style is clear, and the argument for the most part convincing. The treatment shows an acquaintance with ancient systems, but the outlook is thoroughly modern, and the outcome practical. A keen piece of criticism is the discrimination of what is good from what is bad in pleasure-seeking, and the utility ethics. It is affirmed that the fact that pleasure is of biological significance is not an argument in favor of pleasure as the test, for the question remains as to what OUGHT to be pursued as the good, and the

answer must be in favor of conscience, justice, and the Golden Rule. References every here and there to the great thinkers of the past—as Kant,—add to the value of the volume, which on the whole is a welcome contribution to the study of man as a moral agent, and a real help to the moralization of modern society.—C. A. S. D.

John Keats, by Amy Lowell. Houghton Mifflin Co., Boston. Vol. 1, 631 pages; Vol. 2, 662 pages; illustrated. $12.50.

Miss Lowell's "John Keats," written, as she admits, merely to supplement existing works, will doubtless ultimately be considered as the most valuable biography of the poet. For years she had been an indefatigable collector of material on Keats, and had succeeded in discovering much that was fresh and unknown to former biographers. With a wealth of detail she has sympathetically described the life of Keats, almost hour by hour in some cases. In the Preface Miss Lowell expresses gratitude to Mr. J. P. Morgan of New York, and to his librarian, Miss Belle da Costa Greene. It may interest readers of the RECORD to know that Miss Greene is a former Northfield Seminary student.

Miss Lowell considers the letters from Abbey, Keats' guardian, important, and quotes freely from them to show the influence of environment. Every incident of his life as a boy in Clark's school is of interest. In this school "Keats never would have taken the necessary exercise had he not been sometimes driven out for the purpose by one of the masters."

In regard to Fanny Brawne the biographer says: "One of the many reasons for Keats' failure in his relations with Fanny Brawne was that he sought in her a mother as well as a lover, and she had not yet grown up enough to stand him in both capacities." Miss Lowell's discovery of hitherto unknown letters written by Miss Brawne is in itself an achievement.

One long and scholarly chapter is devoted to "Endymion," concluding with these words: "Keats was right in saying that 'Endymion' was as good as he could make it. But as a long poem with a beginning, a middle, and an end, all working together for a total effect, it was a failure. . . . . Yet, as a heap of fragments of marvelous beauty, it is an abiding solace and an enduring work of art; and as an illustration of poetic psychology, its value is incalculable."

In connection with Keats' tragic ending at Rome Miss Lowell says: "His nervousness was pitiable. Foolish people, even doctors, suggested foolish things. Somebody advised him to give up the study of poetry and take up the study of mathematics." She closes her realistic account of his death with a letter from Fanny Brawne to Fanny Keats.—C. W. Y.

ALSO RECEIVED.

Rejoicing in the Lord: Notes on the Epistle to the Philippians, by B. B. Sutcliffe. Bible Institute Colportage Association, Chicago. 54 pages. 35 cents.

Mr. Sutcliffe is a clear teacher, his ability being based not only on head work but also on heart experience of Bible truth.

How Dan McRae Won Out, by Lillian E. Andrews. Bible Institute Colportage Association, Chicago. 62 pages. 30 cents.

Dan was of high school age, a fine Christian boy, hardworking and ambitious. His friend Charlie Brent was a cigarette fiend, and gradually slid into other bad habits and doings. The coming of a new industry to town opened up a plot in which Dan's strong personality and character were the means of helping Charlie and others to the Christian life.

The tone and setting are up-to-date, and the story is well told.

AMONG THE LATEST BOOKS.

Altars of Earth, by Herbert L. Simpson. George H. Doran Co., New York. 256 pages. $2 net.

As at the First, by John A. Hutton. Doran. 171 pages. $1.25 net.

Bible, the Peerless Book (The), by R. A. Torrey. Fleming H. Revell Co., New York. 43 pages. 35 cents.

Biggest Business of Life (The), by W. Harry Freda. Revell. 140 pages. $1.25.

Christian Salvation, by George Cross. University of Chicago Press, Chicago. 254 pages. $2.50 net.

Educational Ambassador to the Near East (An), by Hester Donaldson Jenkins. Revell. 314 pages, illustrated. $1.25.

Empty Churches, by Charles Josiah Galpin. Century Co., New York. 151 pages. $1.

Faith of St. Paul (The), by D. M. Ross. Doran. 237 pages. $2 net.

Galilean (The), by Nathaniel Micklem. Doran. 157 pages. $1.75.

Getting the Gold Out of the Word of God, by R. A. Torrey. Revell. 64 pages. 35 cents.

Introduction to the Textual Criticism of the New Testament, by A. T. Robertson. Doran. 300 pages, illustrated. $3.50 net.

Man Jesus Christ (The), by W. J. Dawson. Century Co. 452 pages. $3.

Marion Lawrance, by Harold G. Lawrance. Revell. 479 pages, illustrated. $4.

More Psychology and the Christian Life, by T. W. Pym. Doran. 178 pages. $1.60.

Newspaper and Religious Publicity (The), by Richard Beall. Doran. 116 pages. $1.25 net.

Sermons by Leaders of the Scottish Pulpit, by D. P. Thompson. Doran. 249 pages. $2.50 net.

Sowing Seed in Assam, by Ella Marie Holmes. Revell. 195 pages, illustrated. $1.50.

Spiritual Pilgrimage of Jesus (The), by James Alexander Robertson. Doran. 288 pages. $2 net.

Ten Greatest Christian Doctrines (The), by J. C. Massee. Doran. 188 pages. $1.50 net.

Today's Supreme Challenge to America, by James Franklin Love. Doran. 101 pages. $1.25 net.

Way to Peace, Health and Power (A), by Bertha Condé. Scribner's. 233 pages. $1.50.

Weight of a Word (The), by James L. Gordon. Revell. 191 pages. $1.50 net.

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(Alleged) Notes of a Local Preacher's Trial Sermon.

SUBJECT: THE PRODIGAL SON.

Like all good sermons, it was divided into three parts:

1. The Prodigal's badness.
2. The Prodigal's sadness.
3. The Prodigal's gladness.

But there were three sub-headings:

1. The Prodigal's caviling.
2. The Prodigal's traveling.
3. The Prodigal's reveling.

Further, under "Sadness" there were these heads:

1. He goes to the dogs.
2. He feeds with the hogs.
3. Homeward he jogs.

Under his "Gladness" also three:

1. He receives a seal.
2. He eats of veal.
3. He dances a reel!

The third decennial Bross prize of $6000 has been awarded to Prof. Douglas Clyde Macintosh of Yale Divinity School, New Haven, Conn., who submitted a treatise on "The Reasonableness of Christianity." Part of the material was used in a series of lectures at Yale University, which produced an uncommon impression. The 104 treatises submitted were referred to a committee of three judges: Dr. Hugh T. Kerr, Pittsburgh; Dean Shailer Mathews, University of Chicago; and Prof. John A. MacIntosh, McCormick Theological Seminary.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

August 2. The Epistle of James.

Lesson portion, 1. 19-27.

Evidently the lesson committee regards the author of this epistle as the James who presided at the council in our last lesson: brother of our Lord.

Another reason for taking this lesson now may be that some scholars regard this epistle as the earliest Christian writing preserved for us. It is addressed to Jews of the Dispersion, perhaps Christians scattered by persecution. Its atmosphere is Jewish. It does not touch on any of the doctrinal or practical issues that arose with the growth and expansion of the church, but deals with Christian conduct.

The whole book, like our lesson portion, consists of practical advice and warning on different subjects, like a series of sermonettes rather than a formal letter. Read it through several times, jotting down the subjects and epigrams and oft quoted sayings. Picture what kind of people James was writing to, what difficulties and trials they had to meet, etc., from what he says to them. To what degree does the book fit our life today?

Receiving and living the Word of God, 19-25.

In verse 18 James says God begat us with the word of truth: so he is addressing Christians. "Wherefore" let us have self-control in speech and in anger, for anger does not produce the uprightness God demands. "Wherefore," again, "strip yourselves of everything that soils you, and of every evil growth, and in a humble spirit let the message that has power to save your souls be planted in your hearts" (Goodspeed).

Having thus received the implanted word in a humble, teachable spirit, we must obey it, do it, live it, act on it instead of merely listen to it (Moffatt).

Looking into it closely and continuously (25) and doing it bring blessing.

True religion, 26, 27.

James now turns to the practice of religion, religious duties, ritualism such as Judaism consisted of. He draws a contrast again between vain religion and true. The latter is "before God and the Father," and shows itself outwardly in appropriate active benevolence and in a clean life. That is, as with the Word of God, so with religion, we judge it by results in a man's life. We are not saved by these doings: we do them because we are already saved.

August 9. Beginning the Second Missionary Tour.

Acts 15. 36 to 16. 5.

Paul had learnt, what every pastor and evangelist and missionary knows, that converts and churches need looking after. Hence his proposal to Barnabas of a follow-up tour over the route taken on their earlier journey.

The narrative of this journey runs to 18. 22. Read the whole passage at a sitting, making a list of Paul's several companions, the places and other persons mentioned, the prominent incidents, the leading lessons. Though Paul had in mind only to cover the old ground, the tour eventually carried him into Europe, extended over 3½ years (say 51-54 A. D.), and covered over 3000 miles.

It was momentous in bringing the gospel westward, into the leading cities and nations

of the world. Churches were founded which last to the present day.

The problem of personnel.

But here begins trouble. Barnabas was minded to take with them John Mark. Paul's judgment was against it, because Mark had lacked the very things Paul wished to promote in the infant churches, —constant purpose, perseverance, loyalty. Neither would yield, so after sharp altercation they agreed to separate.

Commentators have made up a lot out of their heads about this personal disagreement in judgment, as if good men were not differing and separating all the time. They usually condemn Barnabas, who now disappears from Acts.

Just what happened?

Paul and Barnabas divided the route between them, each going in the direction of his own home. (Use the map.) Thus there were two mission bands instead of only one, both of them successful, we may judge, for though Luke writes only the story of Paul, in 1 Corinthians 9.6 Paul makes kindly reference to Barnabas, who evidently was still in active work. There is no indication of hard feelings.

Mark. As for Mark, he had shown himself equal to the evangelization of Cyprus and made good when Barnabas gave him this second chance, and later on joined Paul under pleasing conditions (2 Timothy 4.11; Colossians 4.10). It looks, therefore, as if Barnabas was justified in standing by Mark: recall how Barnabas had given Paul the hand of fellowship when he needed it (9.26, 27).

Mark personifies the gospel of the second chance. Learn all you can about him from concordance and Bible Dictionary.

Silas. Silas stepped into prominence in 15.27, when he was one of the two delegates sent from Jerusalem to Antioch with the decision of the council. Being a prophet (speaker, teacher?) himself, he remained on at Antioch (15.32, 34). Consult a concordance and dictionary again.

Timothy. Still another recruit is added to the missionary personnel.

"Behold," says Luke, as if he is going to tell of a great find!

And such Timothy was! He was Paul's "true child in faith" (1 Timothy 1.2), his "beloved child" (2 Timothy 1.2), led to Christ on one of his previous visits to Lystra.

Timothy was the offspring of an interracial marriage. All the religion seems to have been on the female side. His Jewish mother Eunice was a believer and so was Grandma Lois (2 Timothy 1.5). Timothy thus had the blessing of Christian home training (2 Timothy 3.15). His reputation was good both in Lystra and Iconium, and Paul, who knew the value of Christian companionship, added him to his party. For 16 years he was Paul's dearest companion. He circumcized Timothy, not as a means to salvation, but to service; for it removed a stumbling-block in the work this half-Jew would do among Jews.

The personal lesson today is in the need for missionary recruits. Is there a Mark, a Silas, or a Timothy in your class? The whole world is open to the gospel. Who will fill up the ranks?

August 16. Temperance Lesson.

Galatians 5. 13-24.

Last week we saw how Paul revisited the churches in Galatia and strengthened them in the faith. A few years later, while he was in Corinth, Paul learnt that Judaizers had gone among them as they did at Antioch in 15.1, and had led some away from simple faith in Christ. So Paul wrote an epistle to check this lapse and stablish believers in the simplicity and liberty of the gospel. It is the earliest expression we have of Paul's teaching.

At chapter 5 he begins certain practical exhortations concerning Christian morals.

The lesson portion introduces certain words and figures of speech which are hard to define,—some harder still to live out. Paul is dealing with man's personality,— not his body only, but his mind and spirit. As a temperance lesson it presents the picture of debased, sensual life over against the fine character produced by the Holy Spirit. Undeniably liquor is the promoter of all sensual sin.

Christian liberty not license, 13-15.

Emancipation from Mosaic ritual and external precepts does not mean casting off all moral restraint. The believer in Christ comes under new law, expressed here as the law of love, which fulfils every possible law.

Flesh versus Spirit, 16-24.

What do these words stand for?

Paul uses "flesh" almost exclusively to stand for the unregenerate, carnal man; the whole body actuated by evil, depravity, inbred sin.

Some spell "spirit" with a small s and take it to mean the higher part of man's nature as contrasted with the lower. The fight then is the familiar one between the best and lowest in a man's personality. Others consider that what is said of "spirit" is beyond what can be said of man's spirit, and spell it with a capital S as meaning the Holy Spirit.

One's "walk" is one's daily life. Give it into the control of the Holy Spirit, says Paul.

The things our physical nature does are clear enough (Goodspeed, 19-21), and are as obvious today, bodily and mental, as in Paul's day. What the Holy Spirit produces in the believer is inner elements of character, Christian virtues, such qualities,

indeed, as shone in Christ's own life. They that are Christ's crucified the flesh and its propensities when they accepted Christ crucified as their Saviour and the path of the cross as their way in life. What is left is Christlike character. May the indwelling Christ reveal himself in us!

August 23. The Macedonian Call.

Acts 16. 6-15.

Read with a map before you.

Paul's original design in revisiting the churches was now realized, but new fields were beyond, great cities, virgin soil. However, the Holy Spirit was in control of the expedition, forbidding here and guiding there in fulfilment of his larger plans for the expansion of the kingdom. One path was always open, and so the party arrives at Troas.

Whether their steps should now turn east or west was settled by a conscious night vision. Paul took it as God's sure leading. Twenty years had elapsed, and the church leaders had not yet taken the gospel overseas into Europe!

Note the word "we" in verse 10. This is where Luke joins Paul, so there are now four men in the party,—Paul, Silas, Timothy and Luke. Luke became Paul's faithful companion, personal physician, and biographer.

Their coming into Macedonia was discouraging after the call of the vision. There was no reception committee to welcome them. No plans had been mapped out, no pre-campaign advertising, nothing! Paul headed for Philippi, the leading city thereabouts. Certain days passed, nothing doing. Their first convert will be neither a man nor a Macedonian. Yet what mighty results have flowed from that beginning!

The conversion of Lydia, 13-15.

There was no synagogue in Philippi, so on the sabbath day Paul hunted up the Jews' place of prayer. Only a few women were assembled that morning. Paul told them of Christ, and God opened one woman's heart to receive him. A business woman, a stranger in town, a seeker after truth who had already become a Jewish proselyte, and who was not too busy to go to church on the sabbath, was the first convert in Europe. And she was a good one! She opened not only her heart, but also her home in Christian fellowship and hospitality.

Is there anything we need more today than the consciousness of the presence and guidance of God in our lives?

Hindrances and delays as well as open doors may be part of the Holy Spirit's guidance.

The "man from Macedonia,"—the personification of the need of heathendom, of humanity everywhere without Christ,—is still calling!

Explain to your scholars that this country that Paul evangelized is now Turkey. We are sending missionaries there again to convert the people to Christianity.

Woman owes much to Christianity. And Christianity owes much to woman!

August 30. Paul and the Philippian Jailer.

Acts 16. 16-40. Lesson portion, 19-34.

The healing of a demon-possessed girl started persecution of Paul and his party because of the mercenary greed of the owners of the unfortunate girl, following the impact of Christianity upon their bad and cruel business. As usual with such a gang, they lied about the reasons for their lawless zeal, and appealed to anti-Jewish sentiment. Both the multitude and the magistrates join in the persecution, and Paul and Silas land in jail,—what became of Timothy and Luke is not recorded.

It was the strangest night that old jail ever saw!

Midnight worship, 25, 26.

Night and day were alike to Paul and Silas in the hole in which they were incarcerated. Their hearts were apparently all sunshine,—what matter if their feet were in stocks! Inward joy was superior to outward suffering, and as they could not sleep they voiced it in prayer and praise.

We are not told what they prayed for, but the earthquake was not a mere coincidence. Ordinary earthquakes do not loosen a prisoner's fetters.

The jailer and his household saved, 27-34.

It was fear, terror, that made this heathen cry respectfully, "Sirs, what must I do to be saved?"—a question that has been repeated all these centuries, and one which every man should ask for himself. Even if the jailer did not know just what he was asking for he was in the right path.

Paul's reply gives the kernel of the way of salvation in a few words. Of course it was necessary to explain and expound at greater length (32) before the man could have an intelligent faith in Lord Jesus. The proof that he got it is in the results. This hard-boiled official, who earlier in the evening had treated the party brutally, now tenderly bathed their wounds, and entertained them kindly in his house, and received baptism instantly, "overjoyed like all his household at having believed in God" (Moffatt).

The jailer is the first recorded case of conversion of a roughneck, unprepared person. It needed an earthquake to shake him out of his paganism, since the singing did not waken him. It happened suddenly. Many decisions must be made suddenly, if ever. But though beginning so suddenly, this man immediately devoted time and

thought to learn more of the gospel, and he began to live it out.

Paul's reply contains the essential truth of salvation. It points to Lord Jesus,—not to the church, not to a creed, not to any rite or sacrament. It calls for trust in him,—the same trust and love that you give your parents, your husband or wife, but focussed and resting upon a different person.

Individual responsibility.

The teacher should not miss the grand chance to explain the way of salvation to his scholars as it is seen in flesh and blood in this lesson. Make the whole incident real, living. Visualize Paul and the jailer, and make the spiritual teaching so plain that not a single scholar shall be in doubt or be indifferent to the exhortation, "Believe on the Lord Jesus, and thou shalt be saved!"

But don't let any scholar think he must wait for an earthquake before he decides for Christ!

Further, let scholars remember that converts did not stand off alone, but came together in a church organization. See what a mighty force the church has since grown to be in Europe!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

God's Friendliness as Expressed in Nature.

Matthew 6. 26-30; Psalm 145. 16. August 2.

It has been said that God's friendship to mankind is so plainly revealed in nature that many are blind to it as one is blinded by light.

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese flying high,
And all over upland and lowland
The charm of the golden-rod:
Some of us call it Autumn,
And others call it God."

* * * * *

Some one asks: "Why did Jesus seek the olive grove in private grounds to fight his last great fight for victory over self? Why did not Jesus stay in that supper room, redolent of the affection of the one who leaned on his breast and the tender concern of the others, and their loyal protestations?"

Hasn't Edgar Guest given us the clue in his poem, "Get Out of Doors"?

Get out-of-doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky,
And watch the white clouds drifting by;
And all the petty thoughts will fade
Before the wonders God has made!

. . . . . .

Get out-of-doors! The fields are clean,
The woods will teach you nothing mean,
And with the majesty of trees,
And constant industry of bees,
And all that shapes the Master's plan,
They'll teach you how to be a man!

* * * * *

God's friendliness is expressed in nature's cooling system.

Did you ever notice on a summer day, asks one, the trembling of the atmosphere as the hot air rises and the colder air flows down to take its place? If this exchange of air currents were not so, we can imagine the inferno in which mankind would have to live. Under such conditions, indeed, human life would be impossible. But God has provided a cooling system for us that prevents over-heating, thus making life tolerable, even in the torrid zone. The rain too helps to cool off the heated earth, and is part of the divine cooling system.

Nothing has escaped the thought of divine intelligence that should serve to make us "friends of God."

* * * * *

God's friendliness to man and beast is expressed in common grass, whose color is so restful to the eye.

"Sown by the winds and by wandering birds, it softens the rude outlines of the world. It invades the solitudes of the deserts, climbs the inaccessible slopes of mountains, modifies climates, and determines the history and character and destiny of nations.

"Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten.

"It yields no fruit in earth or air, and yet should its harvest fail for a single year famine would depopulate the earth."

The Benefits of Wholesome Play.

Mark 6. 31, 32; Luke 2. 52. August 9.

In a Western library there is a record of over a hundred men, stating what the greatest blunder of their lives had been. Over half of them said in substance they had never learned to play.

If it is our duty to work well, it cer-

tainly is our duty to play well, for right play makes right work possible. Play is a part of God's plan to make strong bodies and vigorous minds. Play also teaches teamwork. As some one has said, no one plays solitaire in the game of life.

* * * * *

A certain New England village, once populated by Pilgrim forebears, was in moral decadence. Arrests were becoming more and more frequent.

A former resident, now grown rich, hearing of this decay, wrote to the almost distracted minister asking what he could do to turn the tide. The minister wired back immediately:

"Send a man to organize a playground and teach my people how to play!"

A Chicago judge stated that in every case where a study had been made, juvenile crime increased as the distance from organized playgrounds increased.

* * * * *

Play is life in miniature. Hocking.

Moderate play quickens the wit. Erasmus.

Man is wholly man only when he plays. Schiller.

Play is the first poetry of the human soul. Richter.

Play is contact with the realities of life. Meyerson.

In play the moral dispositions show themselves most plainly. Quintilian.

A definite attention to athletics is a sure mark of sanity in any generation. F. T. Lord.

Any one who is not seen frequently playing in public should be regarded with suspicion. Hutchinson.

Play is life itself for the child. It has greater shaping influence over the character of man than any other activity. Gulick.

Rules for the Game of Life.

2 Timothy 2. 5, 15; 1 Corinthians 9. 24-27; 1 Peter 2. 11-17. August 16.

What is life?

A shadow here, a shadow there,
A little sunshine everywhere;
Today great joy, tomorrow care!

A throb of love, a thrill of hate,
A long, long waiting at the gate
For dawns that break too late!

And yet a splendid round, a strife
That man may win who dares the knife
And plays the game, the game of life!

* * * * *

Some "watches" for the game of life:

Watch your friendships, your habits, your words, your deeds, your morals, your reading, your recreations, your manners, your religious convictions: for all these powerfully affect your success. Then—

"Go lose or conquer as you can,
But if you fail, or if you rise,
Be each, pray God, a gentleman
And a Christian!"

* * * * *

A bootlegger walked boldly one night into a coastguard station not far from New York city and laid down $18,000 in bills before the lone man on duty.

"What's that for?" asked the coastguard.

"For turning your back," replied the bootlegger. "Now turn it and keep it turned!"

A second later the bootlegger was looking into the wrong end of a service revolver.

"You are going to do the back-turning," announced the coastguard. "Turn it quick —to me,—and keep going!"

It may make a difference for yourself and many others throughout eternity whether you do right or wrong today!

* * * * *

There is danger, we are told, that the leaning Tower of Pisa may fall. A century ago it was 14 feet out of plumb: today it is a little more than that. There is talk of getting American engineers to prevent it from leaning so far that it will topple over.

There is always danger, when we lean too far in any direction, that we shall finally go over. It is not safe for a building of any kind to be out of perpendicular: and it is just as dangerous for a man to leave the vertical in his life.

To the outward eye, some may lean very little in the direction of dishonesty, but unless they are brought back to the straight and upright position some day they will fall.

Perils of Envy, Anger and Hatred.

Matthew 5. 21, 22; 1 John 3. 11-16. August 23.

It has been well said that when one is alone he needs to watch his thoughts; that when he is in company he needs to watch his tongue; but when in his own home he needs to watch his temper.

"I never knew how cross and tempery I was at home," said a woman recently converted, "until I tried to be always kind and loving. When I saw how surprised and pleased my husband and children were at the change I realized my sins of temper for the first time."

* * * * *

A missionary in Japan writes of a girl in the mission school under her care who came to her one night after school, sobbing bitterly. Between her sobs the teacher gathered these words:

"I want you to pray that I may become a whole Christian!"

Struck by the expression, the teacher asked what she meant.

Between heart-breaking sobs the girl said: "I envied for Ka-ne's (her classmate's) beautiful garment because it was

so much better than mine that I spat in the path of Ka-ne. O teacher, pray that I may become a whole Christian: pray!"

This plea for prayer might come from a Christian in America—and for the same reason.

* * * * *

Old "Bust-me-up" was a queer-shaped, ugly tug running between London and Portsmouth. She never came into port but she collided with some other vessel and did some damage, hence her name. But one day to everybody's astonishment she came in straight as a die and glided safely to her berth.

A sailor on the quay shouted: "Whatever's come over you, old Bust-me-up?"

A sailor on the tug shouted back: "Got a new skipper on board!"

When our ships of passion sail forth with Satan as captain we excel ugly old Bust-me-up in the damage we do, but the Captain of our salvation can steer us straight as a die and gracefully among the world's human vessels.

* * * * *

A glowworm sat in the grass:
As I passed through the wood I found it:
Bright as a diamond it shone,
With a halo of light around it.

A toad came up from the fen:
It was ugly in every feature:
Like a thief it crept to the worm,
And spat on the shining creature.

"What have I done," said the worm,
"As I sat here in silence nightly?"
"Nothing," replied the toad,
"But why did you shine so brightly?"

Envy is the rich loam in which anger and hatred flourish.

What is the Gospel? Why Preach It?

1 Corinthians 15. 1-11; 9. 16-23. August 30.

A member of the British East India Company said at the beginning of the 19th century: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

The English lieutenant-governor of Bengal said at the close of the same century: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

What is true of India is true of all countries where these gospel carriers have gone.

* * * * *

"I have lived 21 years among the South Sea Islanders," said a devoted missionary, "and for at least nine years of my life I have lived with the savages of New Guinea. I have seen semi-civilized and uncivilized; I have lived with the Christian native and with the cannibal. But I've never yet met a single man or woman, or a single tribe, that civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern seas it has been because the gospel has been preached there."

* * * * *

After the frightful massacres of Christian Armenians in 1901 an Armenian woman who has seen her husband, son, father and uncle murdered by the Turks was within a week visiting Moslem homes with an open Bible, preaching the gospel of forgiveness of sin as found in the life and words of Christ.

Forgiveness of sin by God through Christ's death is the soul and center of the gospel. This is what the world needs. Will you help give it?

* * * * *

Why preach the gospel?

A group of men came to a missionary in India, and one said:

"Sahib, we would see Jesus! My village is over yonder, three miles away. We have given up idolatry, and wish for the Jesus religion. Come with me! The entire village is waiting."

Before the missionary could reply two other men stepped forward and said practically the same thing. Then a fourth man stepped out and said:

"Sahib, this is the fourth year I have come to you, and every time you have sent me away sorrowing! O sahib, give me a message of hope from the gospel message you bring to India!"

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

AUGUST, 1925.

SATURDAY, 1st. *I will cause the shower to come down in his season: there shall be showers of blessing. Ezekiel 34. 26.*

All God's blessings go together, like links in a golden chain. If he gives converting grace, he will also give comforting grace. Look up today, O parched plant, and open thy leaves and flowers for a heavenly watering!—C. H. Spurgeon.

SUNDAY, 2nd. *Greet Priscilla and*

Aquila, my helpers in Christ Jesus! Romans 16. 3.

Thank God for the helpers, for the quiet people who sit yonder in the pews and pray us through! If I ever have a crown I shall have to divide it up among the people who have helped me to such an extent that I do not think there will be much left for me, I owe so much to the love and prayers of God's true children!—A. B. Simpson.

MONDAY, 3rd. *It is good for me to draw near to God. Psalm 73. 28.*

Nearness to God here on earth yields its sweetest blessedness when it is cultivated in the face of sin and the world, as an oasis in the wilderness of life.—Abraham Kuyper.

TUESDAY, 4th. *For here have we no continuing city, but we seek one to come. Hebrews 13. 14.*

Surely it is not wrong for us to think and talk about heaven. I like to locate it, and find out all I can about it. I expect to live there through all eternity.—D. L. Moody.

WEDNESDAY, 5th. *And this is the boldness that we have toward him, that if we ask anything according to his will, he heareth us. 1 John 5. 14.*

The apostle wished to rouse us to boldness, to confidence, to full assurance of faith in prayer. It is evident that if it be a matter of uncertainty to us whether our petitions be according to God's will, we cannot have the comfort of what he says, "We know that we have the petitions which we have asked of him."—Andrew Murray.

THURSDAY, 6th. *Be ye stedfast, unmoveable, always abounding in the work of the Lord! 1 Corinthians 15. 58.*

Activity in doing good is one recipe for being cheerful Christians. It is like exercise to the body, and it keeps the soul in health.—Bishop Ryle.

FRIDAY, 7th. *I will walk before the Lord in the land of the living. Psalm 116. 9.*

I walk with God, and God with me. His world
Is mine, with all the beauteousness thereof.
Leaf, flower, bird, sky, and all the lovely things
That could have sprung from naught save God alone,
These all are mine; for me were made; for me
Are daily recreated in new forms,
Each a rare miracle and mystery.
Wherefore I must so walk that I may grace
The world with them, and thereby merit all!
—Stella Grenfell Florence.

SATURDAY, 8th. *Ye are our epistle, ... known and read of all men. 2 Corinthians 3. 2.*

An epistle to be effective must be legible. There are so many that are illegible. What we want is to be epistles distinctly legible,—written in a clear, bold hand, so that everybody can read us at once.—A. J. Gordon.

SUNDAY, 9th. *We will give ourselves continually to prayer and to the ministry of the word. Acts 6. 4.*

Speak the Word, whether in the pulpit or in private life, as from your God! It may be, aye it will be, with imperfection; it must be with fear and trembling; it may be with stammering lips; sometimes it may be with shame; but speak it as the word of the everlasting God!—Andrew Murray.

MONDAY, 10th. *Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Colossians 4. 12.*

"All the will of God," that is your realm to live and serve in: all outside it is traitor's ground. "Perfect and complete," that is full-grown and full-filled: not a babe that does not know, nor a half-hearted borderer that does not love, the Master's will. It was his will to save you and give you life: it is his will to sanctify and use you.—Hubert Brooke.

TUESDAY, 11th. *Where is God my maker, who giveth songs in the night? Job 35. 10.*

Devotional use of sleeplessness is medicine that invites sleep, while rebellious restlessness only increases wakefulness.

WEDNESDAY, 12th. *He . . . . continued all night in prayer to God. Luke 6. 12.*

The more spiritual the duty, the more apt we are to tire of it. We could stand and preach all day, but we could not pray all day. We could go forth to seek the sick all day, but we could not be in our closets all day so easily. To spend a night with God in prayer would be far more difficult than to spend a night with man in preaching. Oh, take care, take care, church of Christ, that thou dost not cease thy prayers!—Charles H. Spurgeon.

THURSDAY, 13th. *Be of good cheer; it is I; be not afraid. Matthew 14. 27.*

Far too well thy Saviour loves thee
To allow thy life to be
One long, calm unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to his loving breast:
He would have that world seem brighter
Where alone is perfect rest!
—C. Fenn.

FRIDAY, 14th. *What part hath he that believeth with an infidel? 2 Corinthians 6. 15.*

Keep clear of any system of religion which confounds the world with true believers!—Bishop Ryle.

SATURDAY, 15th. *Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Matthew 4. 1.*

The Book of God does not play with us.

It does not meet the awful problems of life and death, of sin and suffering, with mere myths and fancies. Satan knew of and waited for the coming of Christ.—Mark Guy Pearse.

SUNDAY, 16th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world! Galatians 6. 14.*

Let us make the cross our meeting place, for there the angels are, there heaven begins because Christ died for the sons of men, there is sealed the pardon of a believing world! For that cross how can we thank the Lord? It meets all our necessities, it answers all the cry and pain of the afflicted soul. May we live at the cross, and live for the cross! Then the crown is assured, and all heaven shall welcome those who have loved the Son of God.—Joseph Parker.

MONDAY, 17th. *Now therefore give me this mountain! Joshua 14. 12.*

Notice that Caleb asked for a big thing: He asked for a mountain!

There are Christian people today who are content to ask for small things. They get down and ask God for a molehill, but God wants men and women who will stand on the promises of God and ask for big things, a mountain, a whole range of mountains. —F. Ellis.

TUESDAY, 18th. *For ever, O Lord, thy word is settled in heaven. Psalm 119. 89.*

This Bible is God's word; and when I see it, I seem to hear a voice springing up from it, saying, "I am the book of God. Man, read me: I am God's writing! Study my page, for I was penned by God. Love me, for he is my author, and you will see him visible and manifest everywhere."—Charles H. Spurgeon.

WEDNESDAY, 19th. *Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God! Philippians 4. 6.*

Prayer is requisite to make every providence and every ordinance blessed to us. Prayer is needful to make our particular callings successful. What the key is to the watch, that prayer is to religion: it winds it up, and sets it going.—Swinnock.

THURSDAY, 20th. *For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1. 20.*

Is there any reason why you should not have faith in God? Has God ever broken his Word? I defy any infidel to come forward and put his finger on any promise God has ever made to man that he has not kept.—D. L. Moody.

FRIDAY, 21st. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Titus 2. 13, 14.*

Where are now those chains that bound me,—
Chains of sin and self and pride?
Hallelujah! Jesus broke them
When I sought his riven side.
Now a sweeter, nobler bondage
Doth my raptured soul enthral,
For there's pleasure in his service,
More than all, yes, more than all!

SATURDAY, 22nd. *Praising God, and having favor with all the people. Acts 2. 47.*

Pentecost abounds in praise notes. Praise in the heart will burst forth in exultant strains.—George Hughes.

SUNDAY, 23rd. *Ye are manifestly declared to be the epistle of Christ. 2 Corinthians 3. 3.*

O beloved, are we this to Christ? Are our lives eloquent of his peace, his purity, his unselfish life? I was first drawn to seek the deeper things of God by the gentle, modest face of a woman in my church, who, as she passed by, humbled me, and made me feel hungry for something that was shining in her countenance. She never spoke to me, never criticized my ambitious sermons, but I knew she prayed for me, and I hungered for the secret that had left that heavenly brightness and radiance upon her homely face.—A. B. Simpson.

MONDAY, 24th. *There was a certain householder, which planted a vineyard and hedged it round about. Matthew 21. 33.*

What we call limitation may upon deeper thought and wider knowledge be discovered as protection. "He hedged it round about" may mean shelter from foes as well as chance for fruit bearing.—Bolton Jones.

TUESDAY, 25th. *Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 1 Peter 5. 8, 9.*

If such Scriptures teach anything, it is that Satan has no power over us against our will to compel us to sin. He can do nothing with us except as we concede to him power over us.—A. T. Pierson.

WEDNESDAY, 26th. *Jesus said unto her, Said I not unto thee that if you wouldest believe thou shouldest see the glory of God? John 11. 40.*

When you enter into the inner chamber, even before you begin to pray, ask yourself: "Do I really believe that God is here with

me, and that the Lord Jesus will help me to pray, and that I may expect to spend a blessed time in communion with my God?" Jesus often taught his disciples how indispensable faith was to true prayer. He will teach us this lesson too.—Andrew Murray.

THURSDAY, 27th. *Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Ephesians 4. 15, 16.*

We need one another for our completion. The Christian faith is not the separate relations of millions of isolated individuals with God, nor merely the intellectual acceptance of certain facts and doctrines, but membership in the church, which is the body of Christ, filled with his life and so binding the members into one.—R. H. Gardiner.

FRIDAY, 28th. *God, that comforteth those that are cast down. 2 Corinthians 7. 6.*

Who comforteth like him? Let him lift up his countenance, and the mourner's eyes glisten with hope. So, then, Christian, go to God, ask him to shed abroad his joy in thy heart!—C. H. Spurgeon.

SATURDAY, 29th. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3. 18.*

The word used here for "knowledge" is a word meaning intimate personal knowledge. It is this higher intimate knowledge that St. Peter says the whole Christian life turns upon.—G. A. Johnston Ross.

SUNDAY, 30th. *This poor widow hath cast more in than all they which cast into the treasury. Mark 12. 43.*

He measured the gift then, as ever, by its cost to the giver. The men who had put into the treasury out of their abundance did not forego any luxury when they reached home. There was no self-denial in their giving. To such let me say, God does not thank you for your gift.—G. Campbell Morgan.

MONDAY, 31st. *Peter knocked at the door . . . . Acts 12. 13.*

Did some gracious answer to prayer knock at your door yesterday? Tell it to others! Had you some heartening vision of grace? Share it with others!—J. H. Jowett.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

AUGUST, 1925.

WHAT JESUS THOUGHT ABOUT DUTY.

Saturday, 1st. Luke 2. 49; 4. 43; John 9. 4.

We sometimes sing of duty as the "stern daughter of the voice of God," but if we live under necessity, we also find fulness of being in the orderly discharge of those obligations which belong to the highest type of life. The soul of Jesus was free as the air. He lived above the petty cares that harass the average man. He was altogether free from those jealousies that distress most of us. Birds and beasts and flowers were eloquent witnesses to him concerning a life of simple dependence on a loving Father. Yet he ever lived under a sense of obligation.

In the three passages which I have chosen we note some of the ways in which Jesus realized the responsibility of duty. As a youth he felt that the things for which the church stood were the primary obligations of life. He must be in the house of God, he must enter into its teachings, he must seek to understand their true meaning. He must be willing to learn, and he must be ready to give a reason for his ideas concerning the will of God.

We must recognize that religion can only become a reality as its emotions and beliefs are given expression in deeds.

Although Jesus was not a priest or prophet in the official sense, he was a man anointed with the Spirit of God and sent as a messenger of God, and under the constraint of the Spirit he went about preaching the gospel. If he was not welcomed in the synagogues he went to the mountains and to the lake, he sat at meat in the homes of men, and there ventured on the work of opening the kingdom of God in all its loveliness to the astonished gaze of men. By deeds of mercy as well as words of comfort and hope he discharged the holy compulsion which rested upon him as the servant of God.

Erdman has well called these words of

Jesus in Luke 2. 49 the index and explanation of his whole career. He also regards them as a revelation of the character of the home life of Jesus, for his mother must have taught him thus to reverence the house of God.

Our God, teach us to do the things that are pleasing to thee! Give us grace to be humble, help us to learn the lessons life is designed to teach! In all things may we glorify thee! In Christ's name. Amen.

Sunday, 2nd. John 4. 34; Luke 18. 1-8.

If we are to relate our lives to Christ so that we live in the daily consciousness of his presence and under the control of his Spirit, we shall be filled with a sense of the divine imperative: that is to say, we shall feel the obligation to be and to do according to the divine will.

The scene at Sychar is specially impressive. It is in an alien country. It begins with a sharp reminder that the Jews and Samaritans are enemies. But Jesus is in such closeness of relationship to God that all human animosities have no bearing. He sees in this place fields white to the harvest, and therefore he finds his opportunity to work the works of God. All other interests and claims are subordinated to the divine purpose. He is under such self-mastery that the hour of contact with a soul is the hour of an opportunity to glorify God. The will of Jesus was separated from the entangling influences of mundane life so that the work of God found an immediate and glad response in his soul. In John 5. 30 we find him saying, "I seek . . . . the will of the Father which hath sent me." He sought spiritual illumination in order that he might see the opportunity and the challenge of the hour.

We shall never know the significance of life until we have sought that spiritual wisdom and knowledge which make every day the occasion of a glad opportunity for achievement in the sphere of God's purpose.

Notice what Jesus had learned about the will of God: "It is not the will of your Father which is in heaven that one of these little ones should perish"; "This is the will of him that sent me, that of all which he hath given me I should lose nothing"; "This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life." Do we always remember this when we come into contact with people?

Read the parable of the unrighteous judge and learn the lesson not to faint in the work of intercession and service! Evidently Jesus would have us understand that God expects persistence in the service to which he has called us. Life can be made a quest and an achievement if we will, but to make it what will bring constant satisfaction and eagerness of pursuit we must see things from the spiritual point of view.

Our Father, open our eyes to see the higher side of life! So much of our interest is absorbed in business, in buying and selling: teach us to see our fellows from a different point of view, and to approach them as those who would know how to inherit eternal life! In Christ's name. Amen.

Monday, 3rd. Matthew 25. 14-30.

Religion is a great deal more than ecstasy. And it is much more than an anticipation of heaven when we die. I met a group of young women a little time ago and asked them what ideas they had formed, as children, of the kingdom of God. They replied that they had associated it with dying and going to a beautiful place where people sang in holy rapture and where all wickedness had disappeared. But they had not associated it with anything very real and tangible in the world of today. I fear there are still many people who think that Jesus spent his time in talking about a life beyond the grave. Yet, as a matter of fact, he said very little about the future life. He said a great deal about the will of God being done on earth.

In the incident under consideration today Jesus is discussing an event which is to happen, but the object of the story is to teach us that idle anticipation of a coming heaven is wrong, and likely to cause us to miss the glory when it actually appears. There are two lessons of prime importance, namely, responsibility and industry.

Responsibility for the proper and full development of our powers, for the due exertion of influence, for the use of opportunity. There will be a reckoning day for every man. The intolerable person in the end of the days will be the man who had knowledge, power, ability, and who did not use his resources for any real and worthwhile thing in the kingdom of God.

The idle man is an offence, but when he is idle in the presence of challenging opportunity and a definite call, his idleness becomes a wickedness for which he will be punished. The punishment will be the withdrawal from him of the gifts with which he started. In the day when his eyes are opened to see life in its infinite reach, all the glory of the eternal purpose, he will find the nature with which he had been endowed and the capacities for enjoyment of the beatific life with which he had started, atrophied. That is hell. Woe betide the man who lives in eternal frustration, and knows why!

O Lord, help us to use the powers with which thou hast endowed us. As we have opportunity, may we enter into the business of life with a fixed and steady purpose to gather treasure for him who has blessed us with gifts and privileges! Amen.

Tuesday, 4th. John 13. 1-17.

The significance of this incident cannot

be exaggerated. Before we can fully appreciate the object which the Master had in view, we must remember that his host had been negligent in duty. We have another story of such neglect in the Gospel of Luke, where a Pharisee asked Jesus to dine with him. Here, however, the omission is the more difficult to understand, because Jesus was in the home of a friend, and was expected. What the host had omitted to do, the disciples failed to do because of certain evil feelings which they were cherishing.

Robinson emphasizes the symbolism of the whole incident as recorded by John. He says:

"A careful study of the significance for John of this act throws light on the character of his whole view of Jesus' ministry. In reality the explanation takes the form and is as much symbol as the act itself. Verse 15 contains that explanation: he has given them an example that they also should do as he has done. This explanation must not be taken literally. To be sure, the act itself has been literally copied by some branches of the Christian church. The Greek Catholic church still does so at Easter time at Jerusalem. Upon a raised platform the patriarch before a multitude of people bathes the feet of his ecclesiastical confrères. It cannot be denied that it forms one of the most impressive scenes of the whole Easter festival. Many spectators unthinkingly assume that this rendering of literal obedience to Jesus' command is the sole purpose of this modern ceremony. It would be more generous to the Greek Catholic church to say that in this instance the literal obedience is secondary and subordinate to the wish to keep alive in the hearts of its people this principle of Jesus' teaching by the annual repetition of the act that gave it birth. . . . . John does but turn prose into poetry, the prose principle being that a Christian obtains first place by taking last and doing what his necessities require, however humble and menial, for the benefit of a neighbor or brother."

To copy the example of Jesus literally would be of little value unless we were actuated by the same spirit that burned in him. Some one has used the phrase "the cleansing power of active love," and this, I think, is what lies behind the work of the Master.

Our Father, make us Christlike in thought, word, and deed. May we serve thee out of pure love! In his name. Amen.

Wednesday, 5th. John 14. 15, 21-24; 15. 14; Matthew 7. 21-23.

An inactive love is a spurious love. Where the soul is filled with pure affection it will feel an urge to serve. Love is an energy. Love constrains to obedience. Love produces conviction out of which action inevitably arises. Jesus loved men, and his love made the gift of himself in self-sacrifice inevitable. Out of loving obedience to Christ there develops a deepening consciousness of the Father's love for us, and a profounder acquaintance with the secret of Christ himself. Love gains an insight into the nature and the ways of Christ such as is impossible by any other way. Men have long looked for an outward manifestation of Christ which hitherto has been denied them, but this manifestation to the soul of love is being granted all the time. The true believer is not disappointed. Christ has come.

To know Jesus in a personal way, to share in the confidences of Jesus as friend shares with friend, we must shew loyalty to the purpose of Jesus. When we obey him as our Lord, he is willing to impart to us the secrets of his heart as his friends. We should find our doubts melting if we were more obedient and dutiful as the servants of Christ.

It is possible for a man to delude himself as to what is Christian service. At first sight it might seem that a ministry of preaching and wonder-working was Christian service: if we pitch our tent and announce ourselves as workers of healing and preachers of the gospel, we are surely doing an apostolic ministry. So we imagine, but the Master denies our right to any such assumption. Preaching and working of miracles may be a sign of spiritual enduement, but also it may simply be the expression of a certain ability along lines of psychotherapy. What Jesus demands is something much deeper than works such as these. It is a rare gift to be able to speak burning, convincing words and to effect healing for those who are distressed with physical ills, but Jesus demands a certain type of character on the part of those who work for him. They must bring forth the fruit of the spirit.

A parishioner of mine said the other day: "I have a neighbor who declares that she has been baptized by the Holy Spirit, but she will not have anything to do with her neighbors who are not of her way." It is obvious that no one can have been baptized with the Holy Spirit whose life does not bear fruit of a Christlike character.

Almighty God, anoint us with power from on high! Quicken within us pure affections and desires! Help us to do the works of the Master through the Spirit of the Master! In his name. Amen.

Thursday, 6th. Luke 17. 1-10.

We must guard against pampering ourselves. There is a temptation which all have to face: it is to imagine that doing our duty is a virtue of such great merit that it entitles us to special recognition and reward. As a matter of fact, we should not respect ourselves if we were to neglect our duty, and certainly we should receive censure at the hands of all beholders.

Jesus teaches that we must carefully consider the forces that lead people into wrongdoing and as far as in us lies try to protect the unwary from danger. He insists that while we may take strict action with regard to wickedness we must always stand ready to show kindliness and forgiveness even to those who seem incorrigible. These attitudes of mind and heart are not optional, but obligatory. It is our duty so to live.

Even if we succeed so far as to be considered perfect, we have done no more than we ought to have done. Each man is under necessity to love the highest when he sees it, and also to be the highest of which he is capable.

Erdman says on this passage: "The word 'unprofitable' does not mean worthless, but merely implies one who has not gone beyond his obligation or duty. The picture is that of a slave who has labored faithfully in the field, and who when the day is done merely continues in the evening to accomplish his appointed tasks. His master does not shew any particular gratitude to one who is doing that which he is expected to do. He does not especially praise his servant for doing the things commanded."

Neglect of duty seems to be unthinkable to Christ. As a matter of fact, God does treat us vastly better than we deserve. And the wages of love are specially sweet. No father ever toiled to the point of a bent back and wrinkled brow in support of his children and grudged the service in the light of the love and respect given him by his wife and his children. The life of duty is the happy life.

Our Master, who didst give thyself without stint to all, and who didst teach us that our Father in heaven causes his sun to shine on evil and on good, on just and unjust, help us to do that which is worthy and to delight in meeting the obligations of life! Amen.

Friday, 7th. John 5. 41-44.

One of the hardest experiences which can come to a man is to give himself without stint in service and then find that his work is unrecognized and even repudiated. We can all recall certain great statesmen and soldiers who have come to the rescue of their country in hours of solemn crisis, only to find that within a year or two their names were execrated. Society is very fickle and sadly lacking in gratitude.

Jesus went through such an experience. He gave himself to loving, holy service. He spent himself in proclaiming the acceptable year of the Lord. He revealed the Father. He bound up broken hearts. He healed the sicknesses of multitudes. And then he found himself criticized. He became the "despised and rejected of men, a man of sorrows and acquainted with grief." It hurt him, and yet he was not suffering from wounded pride. His sorrow lay not in the way people treated him: it was because they rejected what he had revealed as the very heart of God. Their opposition was not personal so much as the expression of open hostility to the Father in heaven. Their attitude was due to lack of sympathy with the purpose of God and the way of God.

Fosdick says finely: "Some men and women are called for special work. The comfort and security of home life and a settled business are denied them. They are missionaries; they toil in the slums of the cities; they undertake ventures in philanthropy; they pioneer fresh fields of truth and bear the brunt of the attacks that always fall on unaccustomed enterprises; they are the unusual folk, the martyrs in whom the sacrifice of Jesus is fulfilled. Christian character involves the willingness to answer such a call as this. The self-denial involved in it is sharply obvious. Only the loftiest motives can sustain men in such self-sacrifice. So St. Bernard put it, 'The faithful soldier does not feel his own wounds when he looks with love on those of his king.'"

Our Master, help us to be like thee! Give us an understanding of the heart of God, keep us loyal to our duty whatever the attitude of the world may be! Amen.

WHAT JESUS THOUGHT ABOUT LIBERTY.

Saturday, 8th. Matthew 5. 17-22, 33, 34, 38, 39, 43, 44.

During the three or four hundred years preceding the advent of Jesus there had grown up among the Jewish people a tendency to harden the restrictions of the law. Especially during the Maccabean period had the authority of the scribes grown. There was a rule of practice for almost every detail of life. The Jewish people were an educated people, but most of their interest lay in religion, and it had come to be thought that there was a law or rule for everything in life. Where the Pentateuch did not speak definitely, the scribes had to resort to theorizing, and they did so with dire effect.

Headlam says: "However distorted in mind, in morals, in religion might be the rabbis, they yet have always had in their way a zeal for God, although little according to knowledge. We have great earnestness and strong characters. We find sometimes a strange element of mysticism. But all is vitiated by self-will, by narrowness and pedantry."

Jesus does not disparage the old. He shows that the true way to interpret is by discovering the spirit and motive behind the original word. It is possible to make void a word even when most punctilious about its fulfilment. In all that Jesus says

he wishes it to be distinctly understood that he is not attacking but completing the law and the prophets. The Pharisees could not have been more scrupulous in their observance of the letter of the law, yet as a matter of fact they were far removed from a real appreciation of its significance.

Slater well says: "The following portion of this discourse shews how the true righteousness exceeds the false. It forbids the murderous intent and disposition as well as the murderous action, the angry look as well as the fatal stroke. Impurity in thought is condemned as well as impurity in act. There must be truth in the inward parts. Divorce may be immoral even when human law allows it. Retaliation and revenge, once considered to be sacred duties of the tribe or family, are to cease; enemies as well as friends are to be loved; outrage is to be endured without redress. It is by this higher righteousness that God himself forgives, and therefore requires men to forgive one another."

The authority which Jesus claims is superior to that of Moses. The words "I say" are most emphatic. In reading the injunctions, therefore, we must recognize that the spirit underlying them has all the authority of God. The standard by which we are to regulate our motives and deeds is the character of God. The obligation arises from the relationship which we hold to God. The law of liberty is the law of love.

O God, we thank thee for the liberty wherewith Christ has set us free! Help us to walk in that freedom! May the light of love be our guide, may the pleasure of God be our motive! In Christ's name. Amen.

Sunday, 9th. Matthew 17. 25-27.

One of the most difficult problems of practical life has to do with our allegiance to the state. How far should we go in obedience? What is the extent of its hold on men? Jesus said we were to render unto Cæsar the things that are Cæsar's and unto God the things that are God's, but how are we to define such a word as this? Do the things of God clash with those of Cæsar: if so, where? When Cæsar insists that the state is a divine institution and must be worshiped, when he fixes by enactment what is true and what is false, when he dictates what we must believe and teach, and what we must not believe and teach, what are we to do? These questions are always practical.

The problem is not affected if in the incident before us the tax was levied by the Temple authorities, and not by the state. When the church assumes governmental powers it becomes an institution like the state, and often will be found organized with police and soldiers to carry out its behests.

Jesus insists on freedom, yet pays the tax. Is it ever right to offer passive resistance? Is the true way to give the state or governing institution all that it demands in the physical sphere but to hold the spirit free and to render to God the homage of the soul? But if so, why should the three Hebrews have refused to the Chaldeans the homage which they demanded?

The freedom which Jesus emphasized was in the soul: and when the Spirit of God sets a man free, it is impossible for kings, hierarchies and governments to bind him. He may not resort to violence, he may even submit with meekness to the taking of his goods or of his person, but he himself will not consent to the oppression, and his witness will be for those things which in their ultimate effect must destroy the injustice against which the soul revolts. After all, freedom is a spiritual condition. If Jesus elected to pay, so we may accept for the time being the situation which is manifestly unjust whilst determining to do all in our power to change the attitude of those who thus do wickedly.

Our Master, give us thy spirit! So often our tempers rise against those who treat us wrongfully, we resent the unkind and ungenerous action or speech. Teach us how to bless those who curse us and use us wrongly! Amen.

Monday, 10th. John 10. 18, 38, 39.

The spiritual freedom in which Jesus exulted made him master of all situations. There is something profoundly significant in the attitude of Jesus as revealed in this passage. Epictetus uttered a great idea when he said, "Shall kinship to Cæsar, or any other of the great at Rome, enable a man to live secure, above contempt, and void of all fear whatever; and shall not the having God for our maker, and father, and guardian, free us from griefs and alarms?" What the philosopher guessed at Jesus knew as a certainty. He lived in God and for God. He was so fully conscious of God and of his own impotence apart from God that he said, I can do nothing of myself. Yet he was aware that the Father was so near that he could not suffer any harm except as the Father willed. Even when his enemies were growing more openly hostile he stood serene. "Whatever happens to me will be by my own consent. Power over my life and over my times has been given me by the Father, and only as I choose and when I choose can you lay hold on me to slay me. Even then your power is strictly limited. As I lay down my life, so I shall take it again as and when I choose."

No one can fetter a soul. The soul can fetter itself. If we live in God and with God, all shall be well. As men saw the wondrous works of Christ they might discover that the Father was in him, and that

he was doing the work of the Almighty. Of course his enemies laughed at him. Of course their animosity burst out again, and they were eager to stone him. But in demonstration of his freedom he concluded his testimony and walked away unscathed.

Our Father, we pray for faith! Give us such a belief in thee and thy love as will deliver us from all fear, and help us to overcome the world! May the presence of Christ in our souls set us at liberty! In his name. Amen.

Tuesday, 11th. Matthew 6. 16-18.

No fetters bind the soul more absolutely than those of institutional religion. It is difficult for any man to break loose from the ideas, habits and practices in which he has been reared. Luke adds a significant statement to his version of this incident, in which he represents Jesus as saying that some types of men will cling to the past, saying, "The old wine is good."

Fasting had become an essential practice to most of the religious people among the Jews of that day. It had no place in the teaching of Moses, and very little place in the prophets, but the Pharisees had exalted it into a most important means of grace. John the Baptist and his followers fasted for a different reason. They regarded it as of special disciplinary power. Sin could be the better subdued if the bodily appetites were restrained.

Jesus held that true religion is a radiant thing. Religion is free communion of loving souls. Religion generates joy. And it was a universal experience of those who came under the influence of Jesus that their hearts were filled with gladness.

The Master then goes on to teach two important things. First, he had not come to repair Judaism. His mission was not that of patching up a worn-out theory. His spirit was not to be used to recharge old and withered forms. He had come to bring to men something new. His work was to reveal the Father, and to endue with the Spirit of life. Any attempt to confine his ideas, and the new power he had brought to men, to old institutions could only lead to the disruption of the old. This is exactly what happened.

Second, Jesus proclaimed spiritual freedom. Human traditions were not binding. Fasting must have a natural cause. Real religion is a relation of persons: it is not relation to an institution. Institutions have their place, but religion is not to be institutionalized. When men are severed from those they love, fasting is inevitable, but when they are living in the light of love, radiance and not mournfulness is the natural expression of their emotion.

Our Master, give us a deeper love for thy name! In thy presence is fulness of joy. Let thy presence go with us this day! Amen.

Wednesday, 12th. Matthew 12. 1-13.

The law of Moses was a wise and salutary thing, but the refinement of interpretation given to that law by the Pharisees made it a burden grievous to be borne. There was nothing in the original enactment to warrant such theories and practices as were enjoined by the Pharisees. And the ways of observing the sabbath which prevailed in earlier times were vastly different from those now being enjoined. Jesus protested against the absurdities which passed under the name of religion. He insisted that nothing would ever come to pass that was worthy until men learned to appraise human life after the divine pattern. Men did not think a man as valuable as a sheep and so would allow compassion for a dumb creature while permitting a man to suffer and die because of an absurd theory. God would not do anything so trivial as these men imagined when they elaborated their theories as to what could and what must not be done on the sabbath.

William Newton Clarke says: "In the hard and merciless legalism that was now catechizing the disciples, the sabbath was treated almost as if it were an end in itself and a separate object of devotion. Legislation was strict, interpretation was stricter, and the keen watchfulness of the guardians of the law was strictest of all. The result was that the man was made to feel that this sacred institution was more important than he: whatever became of him it must be honored. But this most orthodox position Jesus dared to withstand. The rule works the other way. The sabbath, he declares, was made for human benefit. By a man himself and by all who have anything to do with the regulation of his life it ought to be treated as a servant of man, not as his master."

O God, we thank thee for our day of rest! Teach us to use it wisely! May we find the opportunity to worship pleasant, may we learn in it to do works of mercy! In Christ's name. Amen.

Thursday, 13th. Matthew 15. 1-20.

It has been well said that this is one of the paragraphs in the Gospels which, standing even alone, would constitute a spiritual revolution.

The problem is still the authority of tradition. The Pharisees have developed all manner of theories as to what constitutes a strictly religious life. Without any authority of Scripture on which to found their ideas, they had developed a series of observances, fastings, washings, etc., which made life a burden. They had come to judge a man's religion by his loyalty to their standards. The result was a tolerance of all manner of evil sentiments, and even practices, so long as the ceremonies enacted were observed. Jesus dared to call

such teachers "blind guides," and turned from them in scorn. Nothing but disaster could come to any man who sought guidance from such a source.

In opposition to this type of teaching the Master emphasized that religion has its center in the heart and the will. He emancipated men from tradition in order that he might establish them on a sure foundation. We are not defiled so easily as these theorists declared, but over our own souls we have charge. When we venture to utter words that are unkind, distorted, derogatory to the reputation of others, impure or angry, we are defiled. When we entertain false ideas and judge by false standards, we are guilty of wrong. When we plan against our fellows, and because of resentment or jealousy determine to hurt them, we are condemned.

Clarke says: "In his estimation defilement is a real and dreadful thing, and he wishes his hearers to be right, not wrong, as to what will bring it on them. It is real, but it is not ceremonial."

If Jesus sets us free, he also places us under grave responsibility such as belongs to free men not to abuse our freedom.

Dear Lord, show us how to live! Give us power to control our speech, our tempers, our passions! Make us kind, truthful, honest, compassionate, Christlike! Amen.

Friday, 14th. Matthew 23.

Jesus did not concern himself directly with political and economic problems. His attitude toward them was that of outward obedience. The principles of living inculcated by him were destined to transform all existing institutions, but his work was not in that field. He declined to yield to the temptation to grasp the kingdoms and glory of this world. He was concerned with the inner life and motive. He was sure that if he could change a man's heart he could produce a new world.

He did, however, enter into open antagonism to the rulers and interpreters of the church. These men were offensive to him because they were exposing their piety to public observation, and even making it a matter of public comment. They paraded their religion. They made it a matter of dress and deportment. They obtruded themselves in public places as men of authority. They demanded deference because of their office. Against such a spirit Jesus set himself. He denounced the hypocrisy which lay masked behind the practices and attitudes which they assumed.

The rebuke of the Master must not be interpreted as though it belonged to one generation and to one class only. It applies to us. We must guard ourselves against similar faults. The Christian minister must not involve himself in the condemnation of his Master. Otherwise the sevenfold woe will be uttered against us.

Clarke says: "Jesus never discussed this gift of liberty, or described it at all, or even spoke of it as a separate fact. His impartation of liberty to his disciples was wholly practical and informal. He did not exhort men to be free, but started them on a free life. Therefore we should look in vain for an explicit statement of the principle in which liberty is grounded. But in view of his general attitude and influence the principle is perfectly plain. His view of liberty is a direct result from his steadfast conviction of the relation between God and man. Jesus always assumed that there is only one above the human soul, that is, God, the Father of men. To him each man belongs, and has access, and is responsible. To him men are so related that all duty is duty to him,—though not to him alone,—and all life is life under his paternal authority. Above man there is no other. Between any human being and God there stands no one whatever with any binding authority over conscience and will."

O God, we rejoice in the liberty which belongs to thy children! Help us to use our freedom aright! In all life's way may we so respond to the challenges of the hour as to bring glory to thy holy name! Amen.

WHAT JESUS THOUGHT ABOUT THE KINGDOM OF GOD

Saturday, 15th. Matthew 4. 17, 23.

The phrase, "the kingdom (or realm) of God (or of heaven)," was not new to Jesus. His forerunner came preaching the need for repentance because the kingdom of heaven was at hand. We need to know what is meant by the phrase. Orr says, "Little inquiry is necessary to convince us that this idea enters vitally into the whole texture of revelation, has its roots in the fundamental ideas of the Old Testament, is paramount in the earthly teaching of our Lord, receives further development—with special reference to its eschatological side—in the apostolic writings, and presents points of deepest interest to students both of doctrine and morals at the present day."

In studying the Old Testament we see the development of a wonderful idea. It is that though the political kingdom of Israel may fall into ruin there is a kingdom built on reverence for God and truth and righteousness, and this kingdom will never die. Indeed, if this idea can be grasped, the future of Israel may be considered as absolutely indestructible, for men cannot kill goodness, truth and righteousness. It is as sure as God, and all that happens does but purify and develop it as the instrument of God. During the last centuries of the old dispensation, when persecution was rife, the faith of men reached beyond the grave, and they began to think of a resurrection from the dead and a state in which all wickedness would be eliminated

and the saints would dwell for ever and ever. This was a wonderful conception of life, and paved the way for the work of John the Baptist and for Jesus Christ.

There were some, however, who felt that the Messianic age would usher in a kingdom of God on this earth. It would be a universal kingdom, but it would center in Israel. God would be king, the Messiah would be his vice-gerent. He who would belong to the kingdom must fulfil the law of Moses.

John the Baptist believed in the nearness of the kingdom. Its advent would be in a revelation of wrath. God would punish, and his judgment would first strike the Chosen People. Therefore they should repent, therefore they should be baptized. By breaking with their past, by living moral lives, by self-discipline, they would prepare themselves for the judgment and for the advent of the Messiah. Jesus entered into this baptism, but in the very act he stood as One conscious of something John knew nothing about. His relationship to God was that of son, not servant, and his interpretation of the kingdom was different because of this sublime fact.

Our Lord and our God, we turn to thee for light upon our way! Teach us how to think of thee, how to express thy will to others! In Christ's name. Amen.

Sunday, 16th. Matthew 9. 35; Mark 12. 34; Luke 16. 16.

Whilst it is true that Jesus found men thinking and speaking of the kingdom of God, and adopted the phrase as though it were common parlance, he brought something new into the discussion which is indicated in the phrase "the gospel of the kingdom."

Why was it that so soon after his removal the phrase seemed to drop out of use? Can it be that the apostles felt that even in the teaching of Jesus the phrase was so distinctively Jewish that the Gentiles would not understand it? Would the use of the word "kingdom" make it dangerous in the eyes of the Roman authorities? Anyhow we miss it in the epistles, and many feel that we must recover it if we are to really enter into the spirit of what Jesus thought and taught.

When we speak of the "gospel" our ideas usually center in the message of forgiveness. And it is gloriously true that Christ Jesus came into the world to save sinners. But what is the gospel of the kingdom? Is it synonymous with pardon? Evidently it is much more than that. It was a message as to the nature of God and man's relationship with God. But it is more than that. It seems to be a kingdom in process of becoming, yet it is a kingdom now existing. It is a society, yet it is an experience. It is an organization or organism, yet it dwells within the soul. It is a condition of being into which a man may enter who has not only an intellectual apprehension of the significance of morality, but also a sincere desire to be moral. It demands earnestness, yet it is not to be entered anyhow: there is a way into the kingdom. It is the most glorious of all realities, yet it is possible for a man to be unable to see it. It is something to be entered, yet it is also to be received. It is a mystery, yet a child can appreciate it whilst wise men find it beyond their power.

Orr says: "There is therefore recognized in Scripture—O. T. and N. T. alike,—a natural and universal kingdom or dominion of God, embracing all objects, persons and events, all doings of individuals and nations, all operations and changes of nature and history, absolutely without exception, which is the basis on which a higher kind of kingdom—a moral and spiritual kingdom—is built up."

O Lord, teach us the preciousness of the life that is in Christ, the life of union with thee, of surrender to thy power, of realization of thy purpose! Make us what thou wouldst have us be! Amen.

Monday, 17th. Luke 17. 20, 21; Matthew 23. 13.

The contrast between Christ's view of the kingdom and that generally prevalent is seen in this passage from Luke. Let me quote Moffatt's translation:

"On being asked by the Pharisees when the reign of God was coming, he answered them, The reign of God is not coming as you hope to catch sight of it: no one will say, 'Here it is' or 'There it is,' for the reign of God is now in your midst."

Here we see that some were expecting something external. We know from the Book of Enoch and other writings of the period that many were eagerly expecting something to happen in the sky, and the Messiah to descend in visible form. All thought he would establish his throne in Jerusalem and dominate over all the kingdoms of this world. His armies would go forth a conquering host, destroying the entire armies of the earth. Jesus protests against every materialistic idea. This has always made the difficulty for Christian enthusiasts. They insist on something real and tangible. They want to see results. Yet the spirit is the real, and the more spiritual the more real.

Jesus could not restrain his contempt for the teachers and guides of his day who by their literalism shut the minds of men to the reality that was in their souls, and made them imagine they must be doing little trivial things like wearing certain garments, or washing, or tithing, or saying many prayers, as though formulated petitions were really prayer. They were wretched in

their own souls, and they generated wretchedness. Men felt themselves under yokes that were heavy and irksome. They had the appearance of good men, but in their private lives they were cruel, avaricious, unjust. Jesus was disgusted because with such outward and ritualistic cleanliness they had so much inward rottenness.

Almighty God, save us from spiritual blindness! Make us pure in heart, that so we may see thee! May the power of love and grace be more and more manifest to us! In Christ's name. Amen.

Tuesday 18th. Matthew 18. 1-6.

We have here another illustration of the way in which men associated the idea of the kingdom with government. These disciples had been with Jesus for two years, yet were unable to grasp the spiritual significance of the ideas of Jesus, which had been illustrated by parables and emphasized in private conversation. So they come with requests for place and power. Indeed, even now they will not understand, but two of these three men will come back with a further petition for office in the government which they believe essential to the kingdom of God.

Jesus insists that entrance into the kingdom demands that a man shall turn himself about in all his thinking and attitudes toward life. It is not optional, but essential. It is not a necessity for some, but for all. "Not at all" is Jesus' word to all who desire to enter in some other way. What he asks is not simply innocence, but trustfulness and freedom from sophistication. We must have the feelings of children and become unassuming.

It is quite obvious from the manner recorded of Jesus that he felt the situation to be acute. The fact that he sat down and called the disciples as a body indicates how serious he felt the occasion to be. It may be that emergencies will arise in which the man of resource and energy, the man of sound judgment, will feel himself challenged to leadership, but this is very different from the ambitious self-assertiveness which characterizes the place-hunter. Jesus recognizes but one motive in our relations one with another, and that is service.

Masterman says: "The child in the midst is a lesson of humility. It was as though Jesus had said, 'This child has no claim to a place of honor except that I have placed him there. The central place is not yours to demand, but mine to bestow.' Then the child in his arms was a lesson of service. It was as though he had said, 'Learn to identify yourselves with simple things, to reverence the weak, to shelter the helpless!' The world's way to honor is to serve the influential and great, but Christ's way to honor was to serve the unimportant and simple."

This is a useful comment, yet it seems to me to miss the point in that it assumes that Jesus was interested in some sort of organization, whereas he was trying to rescue men from political notions and to emphasize the importance of spiritual tempers and attitudes.

O God, give us thy enabling grace whereby we may turn away from pride and self-seeking to simplicity, trustfulness and service! Make us like our Master! In his name. Amen.

Wednesday, 19th. Matthew 13. 1-23.

The parable of the Sower raises many interesting problems. Was the parabolic form of teaching deliberately chosen so that none but the initiated might know the meaning of the words employed? Was it like Jesus to mystify people? Is the idea an indication of the confusion of mind of those who in a subsequent time had lost the clue to the teaching with reference to the kingdom?

Whatever answers we give to such questions, we ourselves can see quite plainly what Jesus had in mind. It is obvious that the kingdom about which he is speaking is a kingdom of truth. It is not an institution or society, a state or a church such as we have developed. The sphere in which he works is the world in which men do their trafficking, their marrying, their living. The condition of the world at the time when the ideas of Jesus come into it, depends on many things. It may be that there is much coming and going, and that there are many outside forces preying on the things that might bring to it life and glory. It may be that it is shallow, and beneath a fair exterior has a hard and unrelenting heart. It may be that it is a distracted world, surfeited with cares and pleasures, so that anything which might redeem it is choked. On the other hand, it may be an honest-hearted world, anxious to know and to do that which will make life rich and noble. In such a world Jesus carries on his work. The seed is "the word," the truth concerning life. Now it takes the form of a revelation of God, now of a revelation of man. At this moment it challenges to high service and willing sacrifice, at another it comes to warn of folly and its harvest of wailing and chagrin because of a glory which has been missed forever. Sometimes it comes with the wooing of a lover, and then it challenges to abandonment of the most immediately precious things of life. Again it offers rest to weary hearts and hope to sin-fettered aliens, yet if they accept it they will find themselves told to go on errands that may involve their being bound and led to prison and to death. What a word it is! Who shall be able to hear it? Some have been allured into thinking it meant a throne and crown, and they

found it included a cup and baptism that was stained with blood. Yet the harvest is the fulfilment of the eternal desire. To receive and hold it and to yield oneself to it means an enrichment in experience which leads to fabulous riches of grace.

Our Father, cleanse our hearts from defilement, soften our hearts by thy Spirit, make us sincere and responsive, teach us thy ways, endue us with thy love, that so we may bring forth fruit to thy honor and glory! Amen.

Thursday, 20th. Mark 4. 26-28.

Dr. J. D. Jones says: "This is not a parable altogether easy of interpretation. In fact, scarcely two of the commentators I have consulted agree as to what is the real heart of the parable. And the difference between them becomes evident by the different titles they give to it. In our English Bible the parable is spoken of as the parable of the 'The Seed Growing Secretly,' and in that description of it, apparently, Bishop Chadwick and Archbishop Trench agree. That places the center of gravity of the parable in verse 27, and makes the sentence, 'the seed should spring up and grow, he knoweth not how,' the salient and all-important sentence. Dr. A. B. Bruce, on the other hand, calls the parable 'The Blade, the Ear, the Full Corn,' and he maintains that the chief lesson of the parable is that of the orderly development of the kingdom of God. Dr. Salmond takes yet another point of view, and calls it 'The Parable of the Fruit-bearing Earth,' and finds its central lesson in the statement, 'The earth beareth fruit of itself'; and apparently Dr. Glover agrees with Dr. Salmond, for he says that the subject of the parable is the power of growth inherent in things divine." Dr. Jones endorses Dr. Glover, but goes on to say he thinks it a parable of encouragement. He sees a limitation to what man can do, yet sees that that is really much, whilst he can also count on divine energies to perfect the work.

The point in the parable which interests me is slightly different. I think the emphasis should lie in the words, "bringeth forth fruit of itself." That is to say, there are latent powers hidden in human nature. When once truth has been planted in the soul of man God can safely wait for its development. Of course he will cause his sun to shine, his rain to descend, and his winds to blow. He will work in the soil as the farmer works in the fields from whence the harvest of food comes. But after all, the harvest depends on the latent powers in the soil which lay hold on the seed and decompose but to recompose. So it is in the realm of truth. The kingdom of God is an idea, a thought, a word of God sown in the nature of man. That nature lays hold of it and brings forth fruit of itself. The truth becomes a part of the man: he expresses his nature through it. In all the work of Jesus I am impressed by his attitude toward human nature. He believed in its power, he gave himself to it, he did not despair of it even when it was screaming for his blood.

O Lord, who didst give thyself for us, help us to hide thy word in our hearts, send forth thy light! Breathe on us that so we may develop that which thou hast committed to us as heavenly treasure! Amen.

Friday, 21st. Matthew 13. 24-33, 44-46.

If the nature of man is capable of laying hold of the word and out of it developing a rich fruitage, it is also capable of laying hold of the bad. Moreover, it lies exposed to just such risks. Indeed, we may go further and say that being constituted as we are we are all liable to this admixture of good and bad. Few of us know how much of prejudice and of selfishness there is in us.

The ideas of Jesus are consistent with each other. So we have him speaking of treasure hid in a field and a pearl of great price, each implying some thing rather than some organization. We stumble upon precious truth, or we are rewarded for diligent search by its discovery. There is an idea of urgency in the seeking. Some one puts the meaning of the parable of the pearl into a single sentence, "The cost of truth is sacrifice, but it is worth it." Of course we must not dissociate the blessing which lies in the truth as it is in Jesus, from the possession of Jesus himself. If we find Christ we find him who is the truth and the life. That is to say, reality lies in personality, and our union in will and love and loyalty to Christ makes truth a power and comfort to us.

The discovery of the precious thing that lies in the word of Christ comes after sincere and diligent search. The merchant to whom Jesus refers was an intelligent man who knew a pearl when he saw it. He was a shrewd man, and was ready to seize the opportunity to secure it when the possibility arose. He was a courageous man, and ready to surrender the results of all his past effort in order that he might secure the treasure now exposed to his view. After all, it was for this he had always been seeking.

Our Father, give us a deeper, truer sense of reality! May the knowledge of the truth seem to us more important than money, or comfort, or honor, or prestige! Make us willing to do thy will, that so we may be ready to learn the truth! Amen.

Saturday, 22nd. Matthew 13. 34-43.

Someone has called Jesus the poet of the kingdom of God. It is a happy phrase. Our Master was filled with the ideal. He saw that the only way is to emancipate the

soul. Set a man on the right road, give him a sense of his essential being, associate him with the infinite, teach him what he is and whence he came and whither he goes, and you have made him over again. He will lay hold of life. He will relate himself to all that may happen in an entirely new way.

While Jesus still regards the word as the seed of the kingdom which it is his business to implant in the soul, this passage seems to carry certain other ideas which, as we shall see, ultimately develop into the concept of a society. First he speaks of the field as the world, and that means the race as a whole. Jesus is not meaning the Jewish world, but the cosmos, the world of humanity. The individual apprehends the truth and is blessed, but we all know that there is such a thing as the social consciousness. William James speaks of the cosmic consciousness. Certain beliefs become part of our common heritage. For example, we have what we call common law. We all recognize what we mean by purity, virtue, conscience. So Jesus implants certain ideas in society. Moreover, he lives a certain type of life. Men may not like it. They may be offended by it. They may determine to put the man to death who lives like that. But they cannot forget it, and he does not hesitate to say that if he is lifted up he will draw all men unto himself.

Then Jesus speaks of the "sons of the kingdom," and evidently recognizes that there are ties which bind individuals together, so that when he speaks of all things that cause stumbling being gathered together out of his kingdom, it is evident that he is considering a society. Yet we know also that he is not dissociating the things from the personalities in which they express themselves. So it may be that the burning is of false ideas, and not of those in whom there has been a blending of good and bad, truth and falsehood.

O God, we thank thee for thy kingdom, and we pray that we may have a place in it! Grant us the desire to receive the words of eternal life! In the end of the days may our lives be radiant in righteousness because we have walked in thy ways! Amen.

Sunday, 23rd. Matthew 13. 47-52.

The parable of the draw-net is frankly a puzzle. I have never seen an adequate interpretation of it.

Whether the fish are to represent human beings or ideas is the first thing to be determined. If human beings, what is the standard on which the pronouncement "good" or "bad" is based? Fish cannot alter their nature. They are not responsible for being what they were created. The idea is utterly foreign to the teaching of Jesus.

Some suggest the wicked and the righteous are nations: but when were nations wholly good or bad, righteous or wicked?

Again, some have imagined that the sea is the church, and that in it there are righteous and wicked, and not until the last will the lines be drawn. Yet Jesus never contemplated any organization other than that based on spiritual affinity.

The reference to the householder leads me to think that the Master is still thinking of ideas, good and bad: the words he implants and the words the devil implants in the soul. For in the case of the householder we see a man who, whilst receiving and cherishing the new truths of the kingdom imparted by Christ, nevertheless goes back to the old in which he had been brought up, and in the light of his new-found life begins to reinterpret the old messages of the law and the prophets. Jesus gives a new slant on life, not only new thoughts but new attitudes. Indeed, he makes all things new.

We may take it that the kingdom is synonymous with the will of God being the controlling power within the soul of man and society. It is, again, that spirit which was enshrined in Jesus Christ. It cannot be separated from him. He manifested its nature, he was its embodiment. So we may say it is the character produced by the spirit of Christ. But as man finds himself in relations, so the kingdom is a society related as Jesus was to those with whom he came into contact.

Our Master, come into our hearts, transforming them by thy presence and the power of thy spirit! Help us to live as thou didst live! Amen.

Monday, 24th. Matthew 5. 3-20; Luke 6. 20-23.

In reading the Beatitudes we must notice that Jesus is emphasizing qualities of mind and heart, and also that he speaks of the kingdom as an immediate and personal possession. It is something men have now, and in themselves, in consequence of a condition of being. Sometimes it is imagined that verses 4-9 indicate that it is only theirs potentially now, but will be theirs as an actual possession hereafter. When Jesus says later, "Seek first the kingdom of God," he is not thinking of a coming kingdom, but of an actual existing kingdom here and now. The "shalls" of the Beatitudes are promises to people who are in certain frames of mind, or who express themselves in relation to certain experiences.

It is evident that the discourse was delivered after Jesus had been working for a considerable time, and when persecution was having to be faced. It was a time of sifting, and the man who would be his disciple must be prepared to be tested by storm and tempest.

I have no doubt that Jesus had in mind a spiritual rather than material poverty, al-

though Luke makes him say, "Blessed are ye poor." Jesus is thinking of the man free from pride of intellect and from conceit as to his personal virtue. A passage which may test the point of view I am taking is verse 7, "Blessed are the merciful, for they shall experience mercy."

The references to salt and light undoubtedly refer to spiritual qualities. Virtue is radiant, and men find their own motives revealed in the light that radiates from the personalities of those who are filled with the Master's spirit.

Our God, we would so live that those around may be reminded of thee and led to glorify thee! Forgive us all that has interfered with thy work in the world through our influence! May we be fully given up to doing thy holy will! In Christ's name. Amen.

Tuesday, 25th. Matthew 6. 9-13.

There is no more tragic illustration of how the letter kills than is shown in the history of the Lord's Prayer. Within a century men were imagining there was special virtue in repeating it three times a day. Within 200 years it had hardened into the only legitimate form of prayer.

Headlam says: "Our prayer must be simple and sincere, and based on a desire to fulfil God's will. . . . . In these seven short petitions he sums up our right relation to God: his fatherhood in heaven, that is, his transcendency and providence; the promotion of his glory as the final end of creation; the fulfilment of his purpose in the coming of his kingdom, that is, the fulfilment of his will in the world; our dependence on him for our earthly sustenance; our need of forgiveness and a forgiving heart, and salvation."

He goes on to insist that Jesus was opposed to externalism and devoted to preaching the religion of the spirit. With this position I am in the heartiest agreement. Our true life begins in an awakening to our real relationship to God. This is the essence of Christianity. The expression "Which art in heaven" accentuates the spirituality of true prayer. We do not see God, but we are persuaded of his infinite resources and of his freedom to help us.

Does the coming of the kingdom demand an aggregate of individuals? Must not the meaning be first and chiefly, "Thy kingdom come to me"? Seeing that Luke omits the words "Thy will be done," I am inclined to think they are an enlargement of thought and mean that the kingdom will come as the will of God is done by individual men. Undoubtedly the words have an immediate as well as a future reference. It would be an error, however, to overlook the importance of the word "Our" with which the prayer opens. Some one has said this makes the prayer both "social and intercessory." We seek more than a personal experience. We aim at an experience which shall be as wide as humanity.

O Lord our God, whose power sustains us and whose providence watches over us, we are not worthy of the least of thy favors! Forgive our manifold sins, cleanse us by the inspiration of thy Holy Spirit! In Christ's name. Amen.

Wednesday, 26th. Matthew 7. 21-23.

There is a great deal of unreality in our religion. We profess and call ourselves Christians, but we make little honest effort to do the things commanded by Jesus. We substitute a verbal profession of belief in certain cardinal doctrines for loyalty to the Master. If we see a chance of making money we make it, whatever duty we neglect. We ignore the warnings of Christ against making the outside of the vessel clean whilst harboring impure desires. Even in the ministry we estimate a man by the size of his salary, and we consider the wealthy church as specially important. We know how much the church is suffering from unworthy members. So the Master would have us fruitful, and also palatable. Evil fruit is fruit that is unfit for food.

What Jesus means is shown in our passage for today. He says that pious phrases are not sufficient. If we are loyal we shall render more than lip service. A true man is one who is swift to obey his Lord.

The expression "In that day" needs to be considered. To what day is the Master referring? I have four books open as I write. Three of them say it is the last day, the fourth says it is the day announced by prophets and expected by all Jews, the day mentioned in the Book of Enoch, "On that day mine elect One will sit on the throne of glory, and make choice among their deeds." Undoubtedly the people of Christ's day were expecting the Day of the Lord. All they had endured for generations of mocking, persecution and cruel martyrdom seemed to them to be a travail in and through which a new and better morrow must come. The Messiah would appear, and in his coming all the past would be forgotten in the glory which had dawned. The first act of the Messiah would be one of judgment on the nations. Does Jesus endorse the idea? If so, then in the future the kingdom of God is to become an ordered society, admission to which will depend on the sincerity and loyalty with which men have regarded the doing of the will of God. Eloquent preaching, magnificent power of healing, much zeal in talking about Christ and his saving and healing power, will count for nothing. Preachers, evangelists, healers,—the whole tribe to whom the multitudes flock will be rejected if their own personal lives have been lawless. How searching is the test!

Dear Lord, have mercy upon us! We have been zealous in thy cause, but not too careful about our tempers and our loyalty to the will of God. Teach us to live aright! Amen.

Thursday, 27th. Mark 9. 42-50.

I suppose the disciples never did succeed in understanding the view of the kingdom presented by Jesus, and that may be the reason why they so soon ceased to talk about it. They expected his day would be a day of vengeance on all who had despitefully used the Jewish nation. Instead, Jesus talks about spiritual injuries inflicted on the weak and infirm, on those who did not know how to defend themselves. It does not sound very red-blooded,—if I may use a common phrase among modern Americans,—but it was red-blooded for all that. For for centuries men had preyed on the weak and defenceless. Jesus now says that that sort of thing leads to ruin awful and dire.

No man can hurt another spiritually or morally without at the same time hurting himself. Salmond says, "Jesus carries this serious question of offences now from the cases of injuries inflicted on others to that of wrongs done to ourselves. Spiritual hurt may come to a man from himself, from some part of his nature which he suffers to become unsound. It is his wisdom, therefore, to cut off the occasion at whatever cost and wherever it may lie, whether in hand, in foot, or in eye."

There is little doubt but that the phrase "kingdom of God" used in this passage is synonymous with life. We miss the idea of Jesus if we do not see that he thinks chiefly about life itself in its fulness and reality. Life expresses itself in service, and the kingdom is living in relationships which have love as their basis. Masterman says truly, "Self-realization that sets at naught the moral law ends in self-destruction."

Almighty Father, there is no help for us unless thou dost have compassion upon us! For we condone among each other the things that are not pleasing to thee. We despise where we ought to pity. Save us, we beseech thee! Amen.

Friday, 28th. Matthew 18. 23-35; 20. 1-16.

We have already seen that we have to unlearn a great deal and make a fresh start if we are to enter into the kingdom of God. Robinson says, "A new meaning and aim for life must be achieved. Readers of Browning will remember that when the Arab physician meets Lazarus, forty years after his being raised from the dead, the thing that strikes him most is the entirely different outlook on life that the 'madman' had found. It is this discovery of a new scale of values which is inevitable in the new life. One must unlearn all that one has ever learnt, or one will be utterly incapable of appreciating the kingdom of God."

Now the kingdom of heaven is shown to be inextricably bound up with a man's dispositions. In place of revenge we must have forgiveness as a passion. Just as wrath feeds upon itself, so to the man who has the kingdom of God within him forgiveness will feed upon itself. We mistake if we trifle with the forgiveness of God. His compassions are boundless, and quite adequate to meet all our needs, yet if we fail on our part we shall find there is a reason and determination working behind all God's compassion. Further, we shall discover that our wrongdoing involves others.

The kingdom of heaven implies the recognition of an opportunity to labor. It comes to men who are willing to labor and have placed themselves in the way of opportunity. Note, however, in this case that there seems to be a tendency to identify the kingdom with the vineyard. Yet the wages are not to be confused with material rewards, but rather the blessings of eternal life. Whatever the vineyard may actually be, the emphasis is on the attitude and willingness of those who were hired. Throughout, Jesus is dealing with spiritual things.

Our Father in heaven, give us joy in service! Teach us to be magnanimous and kind to one another! Deliver us from jealousy! Amen.

Saturday, 29th. Matthew 16. 19, 28.

Did Jesus ever say anything like this to Peter? I suppose such a question sounds startling, yet it needs to be asked. We know that the life of the manuscripts of the New Testament was at certain times precarious, and in some places words and phrases crept into the narrative. If we turn to chapter 18. 1 we read, "In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?" How could they ask such a question if Jesus had told Peter what is indicated here? Again, in 19. 27 we read, "Then answered Peter and said unto him, Lo, we have left all, and followed thee: what shall we have therefore?" How could he ask such a question if he had already been entrusted with the chief place?

If the words are genuine, then we seem to have the unusual thought that the kingdom of heaven is synonymous with the church as an organized institution. Again, admission into the kingdom is not on the grounds laid down by Jesus throughout the Gospels, but on the arbitrary judgment of Peter. Even God himself surrenders his power over the souls of men. I frankly do not believe that Jesus uttered them as here recorded.

Verse 28 presents problems of another kind. Do the words, "Which shall in no wise taste of death till they see the Son of man" imply that afterwards they shall taste of death? If so, do the words refer to the final judgment, or to the transfiguration which follows? Jesus has been laying emphasis on deeds, and the beatific vision is for those whose works have had a certain quality. We should note that Mark 9. 1 refers the words not to the coming of the Son of man but to the coming of the kingdom of God with power. These words may be suggestive of the day of Pentecost, and if so it may be that Jesus is emphasizing that men who work with a true estimate of what constitutes real living will be ready for the glorious experience of an invasion of their souls by the mighty power of the Spirit of God. This would make the words consistent with what we have seen to be Christ's view of the kingdom of God.

Our Lord, we thank thee for the words that thou thyself hast the keys that unlock death and hades! We are safe in thy keeping. Thou art our redeemer, and to thee we turn for refuge. Amen.

Sunday, 30th. Mark 10. 13-16.

Who brought these children to Jesus? We have always been taught that their mothers brought them. We sang in Sunday school:

"When mothers of Salem
Their children brought to Jesus."

But from what we know of Jewish life is it not more probable, or at least just as probable, that they were brought by their fathers?

Another way in which we have missed something of the importance of the story is in imagining that Jesus simply placed his hands on the heads of the children as a bishop touches a child in confirmation. Yet it was nothing of the kind. Jesus put his arms round the children, and fondled them. He was not an official performing a ceremony, but a great-souled lover and teacher full of generous kindness, delighted to be near children and to have them near him.

The whole incident is designed to teach us the spirit of the realm of God. We are too sophisticated. We need simplicity and naturalness.

The aspect of the kingdom which I want to emphasize at this time is that it inspires a man to social acts of the most sacred kind. It means that we shall try to relate those dearest to us to divine love and grace. It is an impulse to spiritual service. Dr. J. D. Jones well says, "The narrative makes it plain that there were fathers as well as mothers present, for the particle in the Greek is in the masculine. Here, then we have fathers and mothers bringing their children to Jesus, children young enough to be taken up in his arms. And the word which is translated simply 'brought' in our version really means 'offered.' These fathers and mothers offered their little children to Christ. It was a solemn act of dedication and consecration."

Our Lord, we would learn to view our homes and families in a different way! Help us to seek to win them to thy kingdom! May their spiritual well-being become our chief concern! Amen.

Monday, 31st. Matthew 25. 34.

What of the future? Jesus speaks of a kingdom prepared for them, and in another place we read, "Fear not, little flock! It is the Father's good pleasure to give you the kingdom," and again we read of those who have been diligent and capable being appointed to rule over many cities. Now all of these passages certainly imply that in the end of the days Jesus believed there would be an organized society made up of those who had already enshrined the thoughts and assumed the attitudes which he had expounded in his teaching about the kingdom.

Our study of the kingdom of God has necessarily been fragmentary and incomplete. The principle which has guided us has been that we must look at Jesus and his teaching along the lines of what his people would assume to be his meaning because of what they had learned to believe by their study of the Old Testament. He used this means, though he brought new meanings out of the teaching. Headlam expresses my viewpoint, and with this quotation I close:

"If we take all the main lines of thought which we find in the gospel teaching it will become apparent that it has its root and starting point in the Old Testament, not as interpreted conventionally, but as Jesus would read it. All these ideas are natural to the time and situation, and therefore we may with full confidence accept the teaching as original and authentic. We may study it as the teaching of Jesus, not merely of the church, for the new conception, which in this case is the realization of the spiritual significance of the Old Testament, is the work not of the successors, but of the founder. . . . . Through his divine impulse was thus created a germinant idea, simple and almost unimpressive in its origin, which became the source of new spiritual life to all future generations, continually revealing deeper potentialities."

O Lord our God, open our minds to receive thy word, incline our hearts to keep it! May we walk in the light of thy truth until at last we reach that life which we shall share with thee forever! In Christ's name. Amen.